

A  
BRIEFE OF  
THE BIBLES  
HISTORIE:

*DRAWNE FIRST*  
into English Poësy, and  
*then illustrated by apt*  
Annotations: whereto is  
now added a *SYNOPSIS*  
of the Bibles Do-  
ctrines

By HENOCK CLAPHAM.



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if

collected



Henry Latham, M.A.









¶ TO THE THRICE-  
Royall, HENRY Prince of  
VVALES, all Necessarie  
Graces from  
aboue.



EAVEN yeares  
Prentishippe (Sweete  
Prince) this my Brieft  
of the Bible, hath  
serued in the hands of  
God his people. Ap-  
prentice to the Church it was taken in  
EDENBROUGH, and Licensed ther-  
to by your Graces Royall Father, in  
Anno Dom. 1595. At the very time  
of his Maiesties entering vpon his vn-  
doubted-right now in England, this  
Litle-one was again to come vnder the

## THE EPISTLE

Presse; but with some aduantage. For, whereas it passed out at first with some weaknesse, sutable to the infancy of my Faith, it now (upon more mature deliberation) was to haue his Exod, with pruning of some Branches (frō whence, Ecclesiastick Caterpillers were ready in their Hereticall spirit, to wrest somethings to their owne palate) & to grane Addition to some other Members, for enlightning the Doctrine.

This Litle-one thus stepping out, as a Iornay-man to work for himself, with hope of no lesse good entertainmēt, then these seauen yeares beyled it of sincerest Christians (and, I trowe that was not small: and it maybe the more for his sake that priuiledged it) I pondred with my selfe to whome I might Dedicate it worthily: for howsoeuer my Forme maybe Earthly, once I wote, the Subiect and Matter is of Heauen, and becometh the Mighties acceptance. At last, (my labours upon Salomons Song, being the same time in Presse & Entitled

## DEDICATORIE.

*Entitled to his Highnes) I resolved, to direct it to your Graces selfe. Who, frō two yeares of age (Memini enim Nubeculam de fronte Regaliter deiectā, cūm Regius-Pater diceret, Henrice, Iſtam deiice) have giuen admirable cause of all good Hopes. As a Vaticinate seconding whereof, that Extraordinarie Basilicon Dōron, to your Graces erudition Regall, abideith.*

*But seeing much Reading(as Israels Peaceable King said) is a wearisomnesse to the Flesh (whereto a Precept of your Royal Father is fitted) I so end with my Offring,*

**Your Graces to command,**

**HENOCH CLAPHAM.**



¶ TO ALL YOUNG  
ones in Christs Schoole, in-  
crease of knowledge and sanc-  
tification be multiplied daily  
*from above, Amen.*

(\*)



HAVE heere, for thy  
use, drawne a Summe of  
the Sacred-writ, vsually  
called BIBLE, from the  
Greeke word BIBLOS,  
that in English is, BOOKE:  
because it is the Booke of all Bookes, with  
which Booke, other Bookes compared,  
they are but blots of mans braine; where-  
as this is the Sacred writ and wisdom of  
ELOHIM, or, of that ONE ESSENCE  
IN TRINITIE. That Holy Booke, be-  
fore the Incarnation of the PROMISED  
SEED, was divided into Lawe and Pro-  
phets: but since the CHRIST assumed

our

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our nature, and in the same ascended to the right hand of Maiestie, from whence HE sent downe the HOLY-GHOST to fill all things, especially the heartes of his APOSTLES, for speaking & penning the minde of IESVS: after that time (I say) The Booke of God was divided into PROPHETS and APOSTLES, Iesus Christ himselfe beeing the chiefe Corner-stone. The whole then consisteth in these Books:

- |                 |   |  |
|-----------------|---|--|
| 1 Genesis,      | } | These are called the five<br>Bookes of Moses, or of the<br>Lawe. |
| 2 Exodus,       |   |  |
| 3 Leviticus,    |   |  |
| 4 Numbers,      |   |  |
| 5 Deuteronomie. |   |  |

6 Iob: which for order of time might bee placed next Genesis: but here for order of Books: seeing the s. be of Moses; and this (it may be) written by some other then Moses.

- |              |                   |   |  |
|--------------|-------------------|---|--|
| 7 Ioshua,    | 17 Nehemiah.      | } | These be called the four<br>greate Prophets. |
| 8 Iudges.    | 18 Hester.        |   |  |
| 9 Ruth.      | 19 Psalmes.       |   |  |
| 10 Sam. 1.   | 20 Proverbs.      |   |  |
| 11 Sam. 2.   | 21 Ecclesiastes.  |   |  |
| 12 Kings, 1. | 22 Song of Songs. |   |  |
| 13 Kings, 2. | 23 Isaiah.        |   |  |
| 14 Chron. 1. | 24 Ieremiah.      |   |  |
| 15 Chron. 2. | 25 Ezechiel.      |   |  |
| 16 Ezra,     | 26 Daniel.        |   |  |

27 Ho-

## TO THE READER.

- 27 Hosea.
- 28 Joel.
- 29 Amos.
- 30 Obadiah.
- 31 Ionah.
- 32 Micah.
- 33 Nahum.
- 34 Habakkuk.
- 35 Zephaniah.
- 36 Haggai.
- 37 Zechariah.

These 12. bee called, the  
small Prophets.

38 Malachi: The last Prophet of the olde Testament, and the last booke of the Old Couenant.

Betweene this *Malachi* and the Newe Testament, haue beene inserted, certaine Priuate writings, called *Apocrypha*: an humane Breath, betwixt the Lips of the two Testaments. *Malachi* (in English, Messenger or Angel) prophesieth plainly, (Chap. 3.1. and 4.5.) that *LEHOVAH* will send vnto the Iewes a Messenger, even *Elyah*, to prepare the way before the *Messenger of Couenant*, viz. *Christ*. These speeches of *Malachi*, (or last Angell of the old Couenant) are the very Face of the New Testament or Couenant made for many. *Mattheu* v, he reporteth the Angell from Heauen, Chapter. 1. 20. bringing newes of *IESVS*: and Chapter 2.1. The Messenger of Couenant is borne: and Chap. 3. *Iohn Baptist*, the Preparer of *Christ* his way, is introduced in that worke. *Mark* beginneth with the same: and *Luke* (Chap. 1.) bringeth in the Angell



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Angell publishing the birth of the Messenger appointed to prepare the way : as also proclaiming the birth of the Angell of the New Couenant, for whome he was to prepare the way, calling this *Iohn, Elias*: because he goeth before Christ in the Spirit and Power of *Elias* or *Elijah*. The Evangelist *Iohn*, in his first Chapter, bringeth in the saving Light *I E S V S*, & the Man sent from God, viz. *Iohn*. Thus the last Breath of the old Testament in *Malachi*, and the first Breath of the Newe Testament in the mouthes of the Evangelists, is al *One breath Canonically* from Heauen. They looke not with *Ianus*, into two contrary Coasts : but hand in hand they ioyne, kissing each other, and both of them looking into the East, from whence the Glorious *Day-star* did visit the Earth.

The Iewes that kept the Canon, receiued them not: As also, they were not written in *Hebers* sacred tongue : a sufficient note, that they were no Oracles from *I E H O V A H* to *Hebers* People. For who cā deliuer to vs the old Canon, if not that old Church, our ancient Mother *Zyon*? As for the auncient Christian Fathers they receiued them not for Canonical (that is *Regular* for faith) but only for Ecclesiastick, as being helping in some things, specially for storie: touching  
which

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which, see *Ruffinus in Expositione Symboli*, and *Augustine in Ciuit. Dei. lib. 15. Cap. 23.* As for *Origen* on *Pfal. 1.* and *Eusebius* from him, they affirme the Auncient Canon to containe only 22. bookes. *Ierome*, in his Prologue to the books of Kings, doth vrge the same nūber, diuiding them into three Classes or Tomes, as did the *Iewues*, who numbred them so with equalitie to their Alphabets 22. letters.

*And thus they bee:*

- |                               |                            |
|-------------------------------|----------------------------|
| 1 Genesis                     | phets. And these make      |
| 2 Exodus.                     | the second Volume,         |
| 3 Leuiticus.                  | called <i>Nebi im</i> Pro- |
| 4 Numbers.                    | phets. The                 |
| 5 Deuteronomy,                | 14 is Iob.                 |
| which they call <i>To-</i>    | 15 Psalms, diuided in-     |
| <i>rah</i> the Lawe: and they | to 5. parts.               |
| be 5. of the 22. Then,        | 16 Prouerbs.               |
| 6 Ioshuah.                    | 17 Ecclesiastes.           |
| 7 Iudges & Ruth.              | 18 Song of Songs.          |
| 8 Samuels 1. & 2.             | 19 Daniell.                |
| 9 Kings 1. and 2.             | 20 Chronicles, 1. & 2.     |
| 10 Iſaiah.                    | 21 Ezra and Nehe-          |
| 11 Ieremy.                    | miah.                      |
| 12 Ezechiell.                 | 22 Ester.                  |

13 The 12. small Pro- And these make  
the third generall Booke, Tome or Vo-  
lume: being called *Haccetōūbim* Holy-  
writs. But many (saith he) doe place *Ruth*  
and *Ierem. Lament.* amongst this latter  
sort.

Leaping then ouer the *Apocrypha*, wee  
come

## TO THE READER.

come vnto the New Testament, whose Bookes be these:

- |                           |                         |
|---------------------------|-------------------------|
| 1 Matthew.                | 15 Timothie. 1.         |
| 2 Marke.                  | 16 Timothie. 2.         |
| 3 Luke.                   | 17 Titus.               |
| 4 Iohn.                   | 18 Philemon.            |
| 5 Acts of the Apostles.   | 19 The Authour to the   |
| 6 Paul his Epistle to the | Hebrewes.               |
| Romanes.                  | 20 The Epistle of Iames |
| 7 Corinthians, 1.         | 21 Of Peter, 1.         |
| 8 Corinthians, 2.         | 22 Of Peter, 2.         |
| 9 Galathians.             | 23 Of Iohn.             |
| 10 Ephesians.             | 24 Of Iohn, 2.          |
| 11 Philippians,           | 25 Of Iohn, 3.          |
| 12 Colossians.            | 26 Jude.                |
| 13 Thessalonians, 1.      | 27 Reuelation.          |
| 14 Thessalonians, 2.      |                         |

Exercise thy selfe in perusing the *Bible*, the whole of all these severall writs, and thereby thou shalt easily (God his Spirit assisting thee) discern the true *Christ* from False: the True Church from the False: True writ from False: and so consequently, all holy Truth from Falshood. For helping thy weake Memory, as also, for giuing a taste of that large Truth, in short speech, I haue (through God his help) manifested my poore power, but rich good-will, in this little booke. First, I haue in English Poësie (drawne according to an ancient *Staffe*) deliuered summarily, the hystory of the Old and New Testament: Secondly, vpon the most difficult points of the Poësie,

## TO THE READER.

He, I haue dilated by way of illustration,  
not onely for the fulfilling of the Hystory:  
but also for discussing sometimes, some ne-  
cessarie question: as also annexed here-  
to, such certaine computation of time, for  
speciall ioynts of the Stone, as whereby  
the spirituall minded may something bee  
furthered to deeper points cōtemplatiue.  
As thou shalt receiue any good hereby,  
so I pray thee be thankfull vnto God ther-  
fore, & quickly thou shalt find his hand v-  
pon thee to every good work. The Lord  
be with thy spirit. Amen.

*Dedicate to shewe all duetie,  
chiefly to the Church of God  
in England; Henoeh Cl.*



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# A BRIEF OF THE BIBLE, WITH NECESSARY

Annotations vpon the most ma-  
teriall points in the  
Poësie.

## I. Staffe.

**V**Hen (a) Elohim (a) signi-  
El (b) Shaddaj (c) Ichovah, fying  
(d) Iah, (d) Ehjeh (that Strong or  
is, G O D (e) in *Persons* Three, Potent:  
But (e) *essence* One, The first  
On whome all things doe stay, Attribute  
Cause of all Cau- or Name  
ses and sufficiencie) of the  
when (f) H E the Heavens Strong  
and Earth & Hest hath fram'd; G O D,  
He create (g) Man given in  
and (h) woman (i) *Adam* nam'd. the Holy  
(Gene. i. Booke  
1.) by  
*Moses.*

Elohim, is the Plurall number of El: so that ELO-  
HIM did Create, is as much as: *They*, the strong  
One did create: the Plurall number denoting the  
B pluralitie

pluralitie of Persons; but ioynd with a word of the Singular Number (for it is *Elohim bara*, valuing *Dij* or *Diui creabat* : not *Dei*) it pulleth vs back to consider, that That *Three*, are but *One* Essence or Substance. The Essence then is one and spirituall (*Iohn* 4. 24.) but distinguished (not devided) into Father, Sonne, and holy Ghost. 1. *Iohn*. 5. 7.

(b) Signifieth, *All-sufficiencie*.

(c) Signifieth *Being*, or *Eternall* : namely, such a Being as hath his Being of None, and by whome All other things haue their Being (*Act*. 17. 28.) and so Eternall, as is not onely without Beginning and End, but by and in whome, All things beginne & end. This wonderfull Name, is deeply graven on the Forehead of the Tenne commaundements, I **YHOVAH**, *Exod*. 20. 2. and first of all mentioned in *Gene*. 1. 4. where it is, I **YHOVAH ELOHIM**, the Lord-God : the name of *Being* so mentioned, when first the whole Creature had his absolute Being.

(dd) Signifying, I **AM**, so hee speaketh to Israell by *Mose*, I **AM**, THAT I **AM**. Hee speaketh of himselfe in the Present Tense or Time, because all time with vs passed and to come, is present aye before him : wee should so shape our selues, as having our first Creation, Fall and future Iudgement, alwaies present before vs : then wee would not content our selues with : I was good, or I will be good : but wee would labour, that how sodainly soever God come vpon vs, even at that *Present*, to bee found watchfull and sober. Heare not the High sacred Titles of God, but be thereby in all estates edified.

*Ehieh* is in Grammaticall forme future, but in Diuine sence, it is of Iewes and Christians well receiued in the Present Tense : seing nothing to him is *passed* or *to-come*.

(ee) This

(ee) This one God is distinguished into Three Persons, the Powerfull Name, into which Man was first created, *Gene. 1.* and lastly baptised, *Math. 28. 19.* not one person before the other in Time, but in a certaine respect, or order, whereof anone.

(f) In the beginning of Time (and each Motion must haue a Moover before it) that mightie E L O H I M stepped forth (according to his Eternall Decree) and Createth Creatures for his owne sake, *Proverb. 16. 4.* which worke, hee manifesteth by diuiding it into partes: every part declared within a certaine Number of Motion or Time.

First, he of Nothing-appearing, created Something-appearing, *Heb. 11. 3.* namely, the Heauenly and Earthly Matter (*Genes. 1. 1.*) whereout, All other Creatures were to bee diduced. And as, To Create, is properly to make Something of Nothing, so this saide Matter is onely properlie Created, and the Creatures formed out of That, properlie Made. These, that by *Heauen* and *Earth*, in that first verse, haue vnderstoode the whole Subsequent (as though the first verse deliuered generally, what afterwards is handled particularly) haue therein failed. If this were not so, then *Moses* should afterwards tell vs, that Man was made of *Earth*, and then haue omitted the Creation of Earthly matter, without which first known, wee cannot conceiue the second. Having Created that Heauenly and Earthly Matter, loe it was a confused Chaos, or rude Lumpe, but ouer-couered by the Br. ath (or spirit of E t.) as egges covered by the Hen, for bringing forth a more excellent Creature: without which sitting vpon, as not onely there would be no newe Creature, but also the egge would in time cease to be that

it first is : so (and much more than so) without that oversprea-ding of the Spirit, that first Matter would haue returned into Nothing, and haue ceased Being. But briefly, (for I professe brevitie in this Booke) that Matter Created, all being darknesse, E L O H I M calleth Light out of darknes, and separating them, hee calleth Darknesse (for it first had Being) Night ; and the Light, day, and so was Created the first day. Into which day, most likelie may be referred the Creation of Angels, wherevnto I am the rather led, because they are teanned by the holy Ghost, *Angels of Light*, 2. Cor. 11. 14. But in which of the Six daies soever they were Created, sure it is, that before Man his Creation, they had forsaken their Originall. *Iob*. 4. 18. *Iude* 6. compared with his time of tempting the Woman.

*Obiection*: Seeing in the worke of Creation, the most excellent creature is still deduced, as *Philo-Iudeus* obserueth : it must follow, that the Spirits were created after mankinde. *Answer*. The Iue *Philo* speaketh only of the visible creature: and on-ly that is handled directly in the first of *Gen*. Secondly, I see not how Angels be by nature more excellent then Man. For are they Spirits? so is Man in respect of Soule, & more then a Spirit, in respect of Bodie : Angels being appointed to serue Man, whose nature (and not that of Angels, *Heb*. 2 ) the Sonne of God was to assume and hath assumed.

In the second day, was created the Firmament or superiour Region, calling it Heauen, putting a separation betwixt the superiour and inferiour waters.

In the third day, E L O H I M first commanded the inferiour waters to gather into appointed places, calling them waters so collected, Seas: and the dry part, Earth. Secondly, he commandeth the  
same



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same Earth to bring forth Herbes and Trees.

In the fourth day, the Lord commaunded two great shining Starres to Exist in the firmament, appointing the Greater (namely, the Sun) for the day: and the lesser (namely, the Moone) for the night.

In the fift day, God commaunded diuers Creatures to haue their Being, out of the Waters: first, creeping water Creatures, as Eeles, Snakes, &c. Secondly he commaundeth Being to Whales and all Fishes: thirdly, to all feathered Fowles: blessing all of them to multiplication.

In the sixth day, he commaundeth the Earth to bring forth every kind of beast, pasing or creeping. As I vnderstand the Serpen: (*Gene. 3.1.*) in English *Creeping*, not to be a Creeper of the Waters, longing to the fift daies work; but of these Earthcreepers, because there he is called a beast of the Field: So, I marvell at some, who haue peremptorily affirmed, because E L O H I M there commandeth him to goe on his bellie, that he crept not before. As *M. Calvin* thereon, might haue stayed such resolute heads: so (in a case at least doubtful) they should haue feared, least they should haue rushed on *Moses*: who in the fift day, giveth amongst watry Creatures, the Creepers first place: as in this sixth daies work, he placeth the creeping Beast next immediatly before Man: being in the same day, & in the place next before man created: which done, (*g*) He, E L O H I M, doth of the dust of the Earth make Man, breathing into him a reasonable Soul. In this soule (a spirituall substance, as is God; but finite and not being of it selfe, so is not God) in it, E L O H I M stamped his owne likenesse, of an holy *Vnitie* in *Trinitie*, and of an holy *Trinitie* in *Vnitie*. As the Soul is but one Essence, so there ariseth three diuers *Faculties*, or Powers in that one Substance. First, there is the *Minde*: Secondly, the

*Will* : Thirdly, the *Power* of *Doing* or working. The *Minde* conceiveth and vnderstandeth things: the *Will* affecteth the object, accordingly as the minde first conceiueth of the thing: and from this minde conceiving, and will affecting, there proceedeth a working power, or a power by which something is done. The *Minde* so conceiuing, resembling the *Father*: the *Will*, hauing his affection begotten of the *Minds* Concept, resembling the *Sonne* begotten of the *Father*: and the *Power* of *Doing*, proceeding both from the *Minde* and *Will*, resembling the *Holy Ghost*, proceeding from the *Father* and the *Sonne*. And as them three Persons make but one God: so these three Faculties (for the Soule being a single Substance it cannot be parted) do make but one spirituall Essence, or Soule. But as the *Father* worketh not without his *Sonne*; nor the *Holy Ghost* without the *Father* and the *Sonne*: so neither doth the minde, or will, or working power, effect any thing sundred, but ioyntly: yet as we attribute Creation to the *Father*: Redemption to the *Sonne*: Illumination to the *Spirit*: So, to the *Minde* we attribute Vnderstanding, concept: to the *Will*, wee attribute well or ill affecting: and to the working power, wee attribute the thing wrought or done. As in that one God, no Person is before or after another in Time but in order of some external worke to vs wrought: So neither in that one Soule, is the mind before the will in Time, nor the working power behind them in time (For the power of working is before the thing wrought) but only in Order: for there is no sooner a Soule, but there exist all them three, and without any one of them the Soule cannot be. If one demand, what is it that Createth al things? I answere, God. What is it that redeemeth man? I answere, God. What is it that enlightneth man? God:

yet

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yet there are not three, but One God. So demand what it is in me that vnderstandeth? I answer, a Soule. What is that which willethe or affectionateth any thing? the Soule. What is it, whereby thou art enabled to liue, mooue? I answer, a Soule. Yet are there not three, but one Soule in me, whereby them things are wrought. *Philosophandi quia non institutum, Dixi.* But as no Image can almost any whit attaine the perfection of that Thing, whereof it is an Image: so neither this Image of G O D in man, able to attaine the excellencie of the *Highest*, who in every thing is infinite, Onely, and the Cause of other things.

(b) Having Created man, E L O H I M bringeth all inferiour Creatures before him, to see how he will call them: who, in the depth of his vnderstanding minde, willethe and vttereth such names, as the Lord approved. But every living thing having his yoke-fellow, man was alone, and therefore imperfect. E L O H I M casting H I M therefore on sleep, doth from his side extract a Rib, whereof he made Mans-mate: putting Her vnto Him, with blessing to encrease.

(c) He giveth vnto both but one Name, *Gen. 5. 1.* (contrary to some Cuntries custom now, where the Wife beareth not her Hus-bands Name) to teach them that they were but One: He the Roote, She the Braunch sprong out of his side.

B 4

2. Staffe.





## 2. Staffe.

(a) Hee That (a) Man and (a) Mans  
 was cal- in (b) Eden placed were:  
 led *Ish*, To whome God gaue  
 that is, Man: she Commaund of all the fruites,  
 was cal- The fruit of (c) One  
 led *Ishah*, Tree only to forbear,  
 that is, Man : In paine of death,  
 first, be- as holy writ disputes.  
 cause she Which Precept kept,  
 was deri- A sacramentall wood  
 ued from of Life (d) during  
 Man : se- before their eyes there stood.  
 condly,  
 for that  
 she was made for Man.

(b) They being made of Dust, *Gen. 2. 7.* GOD notwithstanding preferreth them before all other Creatures: First, by putting in their Soule an Image of himselfe: Secondly, by seating them in the most glorious plot of the Earth, called *Eden* or *Paradise*: Thirdly, by giuing them dominion over other his Creatures: Fourthly, by commending onely vnto them *Hieroglyphicks*, or holy preaching signes, as followeth.

(c) This Commaundement was laide vpon them, that thereby they might professe subiection to the Creator. The Tree was called, the Tree of knowledge of good and euill. *Gen. 2. 17.* because it preached

ched sacramentally to *Adam*, that hee should doe Good in not eating of it : but he should do Evill in eating of it.

(d) This second Tree, sacramentally preached to *Adam*, that to them and their seede, Life should be immortall, if so they kept *E L O H I M* his Precepts.



### 3. Staffe.

But (e) Satan (f) Diuell,  
envying God and Man,  
Possess the Serpent,  
beautifull and feate:

Who vnto Woman  
subtilly soone came,  
And her perswades,  
on fruite forbid to eat.

(g) She eat and gaue  
to Man : so both did sinne:  
And cruell (h) Death  
his kingdome did begin,

(e) Adver.  
sarie.

Though  
I will not  
be pe-  
remptory  
touching  
the time  
of this  
Spirit &  
his fel-  
lowes  
their fall:  
yet I spe-  
cially  
have to

the Auncients, who determined their Creation & fall to be on the first day : they leauing their place the first day of their Being, as mankind did also. Obiect. After mankind was created, loe all was very Good : therefore at that instant *Lucifer* had not fallen as lightning. Ans. First, the worde *Tob*

may:

may be turned faire or comely, so well as Good : besides that the whole order of Elect and vn-elect is to G o d good : as the crooked instruments in a Smiths shop, doe tende to the beauteous order of his Shoppe. Secondly, that beholding of all, I take properly to be ment of the visible creature, whereof in *Gen. 1. Moses* so largely speaketh. Thirdly, as it is most probable that in the first day they were Created : so that they fell in that day, seeing the Holy Gheft saith in *1. Iohn 3. 8. The Diuell sinneth from the beginning*: which can be but ouer hardly restrained to the day of mans beginning in *Iohn 8. 44.* where besides his not biding in the truth, he becomes an Homi-cide. But created an Adversary he was not : but first together with the whole Army of Angels, he was created good, but sinning against G o d, G o d cast him and all that sinned with him down to Hel: *2. Pet. 2. 4.* He can yet transforme himselfe into an Angell of Light, in being a false Spirit in the mouthes of me, *2. Cor. 11. 14. 15. & Kin. 22. 22.* No maruell the, if here he could occupy y tongue of the Serpent (the Serpēt then beautiful) and so speake from his Iawes vnto *Heuab*, she as yet not hauing like knowledge of the Creatures nature, as had *Adam*: who before her Creation had seene and named the Creatures.

(g) As Satan durst not first assaile Man : so hee hoped that Woman once perverted, she would easily pervert Man.

(h) Sinne brought in Death : for having sinned, Mortalitie seized on their nature: so that from the day of their sinning, their nature ever was dying. Before immortall, but thencefoorth mortall, subiect to diseases, agues, gripings, by the which Nature finally is overthrowne.



## 4. Staffe.

Their soules once stript  
of (a) Light and Holines,  
(b) They fly from God.

He cals them back againe:  
And then besides  
the Soule his dead distres,  
He doth inflict

on both their (c) Bodies paine:  
But promifeth,  
that (d) *vvomā* seed should bring,  
Who should destroy  
Satan his deadly sting.

(a) Thus  
They  
lost the  
Image  
of Gods  
and in  
roome  
of Lighr,  
the mind  
was cove  
red with  
spirituall  
Darknes:  
the will  
possessed  
with vn-

holines: from both which, proceeded the Power of  
doing Evill. In this peruerfion therefore of the  
Soules Faculties, they caried in them the Image of  
the Deuill.

(b) Their *Minde* conceiuing wrongly of God, the  
*Will* (which is as the foote of the Soule) willed to  
walke a wrōg way. The erroneous mind, begetteth  
an vnholly Will, and from them both proceed that  
*Power*, whereby they conceiued and brought forth  
evill: where is now Free-will vnto good? This spiri-  
tuall death of the Soule (for life to good, was lost),  
liuely preached the desert of eternall death.

(c) He enioyneth Man (and all in Man) to labour:

in honest calling. The Maiestrate is to waite on Maiestracie : the Minister on his ministrie : The Tradesman on his Trade &c. euery one seruing the Lord in some sanctified calling. From the first houre of Creation, mankinde was enioyned to *labour* : but after the houre of his fall, he was enioyned to labour with *paine* ; euen as woman was to bring forth in *paine*. And this is signified by the *scowle* of his face, which floweth from these two causes, inward *infirmities* and outward *paines* taking. And to the end, that there might be occasion of Mans labor, the Earth is cursed: after which curse, it bringeth forth bryers, brambles, and other annoying Creatures, which had no place in the first Creation holy. The sight of these things, should teach Man much wisdom. Vnto Woman he appointed dolor of the wombe, in bringing forth Children. As for the Serpent (Satans instrument) he is enioyned, to goe on the earth with his belly, and to feede of dust : betweene whome and Mankinde, there should ever be enmitie. Hereof it cometh, that nether Man can abide the Serpent, nor the Serpent brooke Man.

(d) Woman being the first in transgression, is (by ELOHIM his free-favour, here appointed to bring forth the Saving seede, namely, *Iesus*, the *Christ*. Betweene this blessed seed, & his members faithfull on the one side : and Satan (the Serpents possessor) and his seede of vnfaithfull and rebellious people on the other side : betweene them (I say) is here fore-decreed a spiritual battell. Satan (called the *Dragon*, Rev. 12. 7. it may be, because hee here possessed that kind of Serpent) he shal bruiſe the heele of Christ and his mysticall bodie: (far enough from the heart) but the Blessed seede in the end breaketh the Dragons heade, and casteth him out of Heauen, into the Earth, as worthy to bee  
excom-



excommunicate to the death. This Seede of the Woman darkely preached heere, is afterwards in God his booke, more and more clearly revealed and taught.



## 5. Staffe.

Promise of Life

made through that holy seed,  
*Adam* he calles

her (*a*) *Heuah*, dame of Life:

Then God to let

them haue their right & meede,

Out of the (*b*) Gar-

den sends Man and his wife,

Life and Heaven lost,

they lost the Signes withall:

Which holy Signes,

we Sacraments do call.

(*a*) *Gen.*

3 20. As

the Lord

of Life

was to

come of

womans

( not of

Mans) -

seede : so

he enti-

tleth his

wife *He-*

*uah*, that

is, Giuing

Life.

From the Beginning, holy significative names were  
giuen: but we neglect the wisdom of God.

(*b*) As the Lord is the onely Institutor of Sacra-  
ments: so he hath appointed, that the sacramental  
signe should be removed from These that haue not  
the Thing signified by that signe. *Adam* & *Heuah*  
hauing in themselves (and for their seed) lost Hea-  
uen: they therefore are expulsed the Garden, the  
signe of Heaven: hauing lost Life, they are banished  
from

from the sight of the Tree, that signified Life. Sacramentall signes therefore, are outward visible Creatures preaching vnto Man some inward invisible grace : which inward thing or thing signified, is as verily to bee apprehended by Faith, as is the outward signe to be apprehended by the eye, hand, mouth.

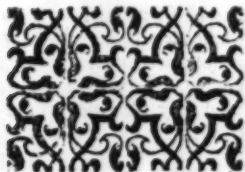


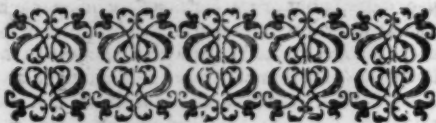
## 9. Staffe.

(cc) whe- HE V A H after  
 ther *Kain* conceiu'd and brought forth  
 and *Habell* were (c) *Caine*,  
 Twinns: Then holy (c) *Habell*, Churches figure right:  
*Caine* first bel, Who for his good-  
 came soorth, nes, was by brother slaine:  
 and after- In roome of whome,  
 wards *Habell* in God gaue her blessed (d) *Sheth*,  
 the same As of *Caine* came  
 Concep- the seede of Serpents brood:  
 tion, it is So, of this *Sheth*  
 not plain. came many Persons good.  
 Yet con- sidering,  
 that *Heuah* was to increase and multiply for filling  
 of the Earth, it is not vnlike, that in that her  
 strength, she brought soorth more than one at a  
 Birth-time. This the better may be leaned vnto,  
 seeing in Gen. 3. 1. 2. there is mention of two bring-  
 ings

gings forth, & but of one cōception. *Cain* being taught Husbandry by his Father, and *Habel* instructed to keepe sheepe, *Gen. 4.* they brought Sacrifices to the Lord. *Cain* (as it seemeth) rather as standing in awe of his Father, but *Habel* offered with a free heart: which was cause that the Lord reiected *Caine* and accepted *Habell*. *Caine* seeing this Reiection, hee therefore slaieth *Habel*. As hereby appeared Satans Serpentine seed: so, the first borne of the Holy-seede, is persecuted to death. This wicked-seed in *Caine*, argueth that *Henuah* had not conceived til after their fall: and therefore by consequent, that *Adam* had not carnally knowne the woman before their Fall. For had he, (there being no sinne in them to hind. r the blessing) shee must needes have conceived an holy seed, and so haue brought forth no Murderer. That *Habels* Sacrifices pleased God, it was because he first professed that maner of spirituall obedience, not of his owne head, but by G O D his Commaundement: which precept hee might well receiue of his Father. Secondly, because in that Sacrifice, he did (though darkly) see, that one was to be offered vp a slaine Sacrifice, for the sinnes of the People. (d) In the next Staffe.

7. Staffe.





## 7. Staffe.

(a) *Habell* To passe by some,  
 being of (a) *Sheth* came *Henoch* he,  
 slaine, Who walkt with God,  
 God gi- till God tooke him away.  
 ueth to  
*Adam*, *Lamech* and *Noah*,  
*Sheth* in that time *Sheths* petigre,  
 his rone. Matcht with *Cains* daugh-  
*Sheth* be- ters, to their dire decay.  
 got E- That sinne so grie-  
*nosh*: E- ued God, as plainely he  
*nosh*, *Ke-* Foretold to *Noah*,  
*nan*: *Ke-* The world should drowned be.  
*nan*, *Ma-*  
*halaleel*:  
*Ma* *halaleel*.

*Iered*: *Iered* begot *Henoch*, the 7. from *Adam*,  
 I V D E, 14. *Henoch* begot *Methuselah*: *Methushe-*  
*lah*, *Lamech*: *Lamech*, *Noah*: *Noah* begot *Shem*,  
*Cham*, and *Taph. t*, elder brother of *Shem*. Gen. 10.  
 21. Here *Sheths* seed was deeply degenerate from  
*Henoch* and *Sheths* sinceritie: for they seeing the  
 daughters of men (viz. of *Cains* lawlesse race) to be  
 faire, *Sheths* Petigre marieth with them: mixing  
 the holy seede with the unholy: by reason where-  
 of, Gyants and strong Miscreants abound: cal-  
 led in the Hebrew *Nephilim* Fallers, for that they  
 fell away from God and truth of Religion: for the  
 terme seemeth to be giuen them rather for their  
 owne

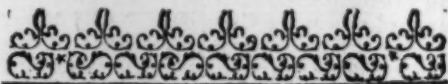
owne so falling, then because others fell prostrate vnto them. This so vexed the Lord, as he hastily repaireth to *Noah*, and fore-tels him, (that he may preach it to others) that after the expirement of 120. yeares, he would drowne the whole worlde with water. Commaunding him in the meane time, to build an Arke of *Gopher*, wherein He and His might then be saved.



## 8. Staffe.

One hundred yeares,	(a) <i>Noah</i>
and twenty after then,	preach-
The (a) Cataracts	ing and
were loof d, & Seas burst ope:	building
The raine and wa-	the Arke
ters drown'd the wicked men,	that 120.
And ouer Earth,	yeares, the
had libertie and scope.	people
But ere that day,	believed
as God had <i>Noah</i> told,	not the
An Arke he built,	spirit of
of <i>Gopher</i> , room'd threefold.	G O D
	preach-
	ing in
	<i>Noah</i> :
	for the
which, as their bodies were drowned in the flood;	
so their soules now remaine in the Prison of God	
	his

his wrath. 1. Pet. 3. 18. 19. 20. That *Arke* was a figure of Baptisme: for as by that *Arke* *Noah* and his familie (the faithfull, for *Cham* was not then scene-wicked) were saved from *Iehouahs* wrath: even so by Baptisme, the Faithfull are saved, and the lurking hypocrite for the time fareth not the worse. But as all without the *Arke*, were vtterly destroyed by the same water: even so shall Baptizing water be but a Sacrament of condemnation vnto such as receiue it vnworthely: whether they be within the *Arke* (the visible Church) as was *Cham*, or baptized in the Church of the World, or visible worldlings, such as is that great Citie. *Revel.* 17. 18. For the Harlot mounted there on the waters, may well haue relation to *Noah* here supported of waters.



## 9. Staffe.

(a) The	Into this Arke.
Worlde	did <i>Noah</i> and his wife,
was here	His sonnes <i>Shem</i> , <i>Cham</i> ,
1656.	<i>Iaphet</i> , (a) enter anone:
yeares	With sorts of Crea-
old, and	tures all that breathed life,
so tooke	Preserved in
his end	the Arke by God alone.
with wa-	(b) After twelue Months,
ter: <i>No-</i>	the Men their wiues and all
<i>ah</i> ha-	Out of the Arke
uing in	did goe, at God his call.
the Arke	
of every	
cleane	

Beast

Beast for Sacrifice, and vncleane for preservation of their kinde to the New World, as well as of the cleane.

(b) *Noah* and his wife, with his three sons & their wiues (even 8. Persons in the whole) as they went into the Arke at G o d his commaunde: so they come not forth vntill he commaunde. *Genes. 8. 16.* Comming forth, *Noah* offereth Sacrifice to G o d, whose favour was acceptable: and therefore the Lord blest *Noah* to the beginning of the Newe Worlde: promising, that he would no more smite the Worlde as he had done with water: and thereof he appointed the Rainebowe to be a signe Sacramentall. Here was *Noah* permitted to eate flesh: but forbidden to eate of the bloud of Beasts, as a signe how much he abhorred the shedding of Mans bloud. Which inhibition was renewed in the Ceremoniall law of *Moses*; and stode firme vntill the time of Grace, wherein such Ceremonies ceased: all the Creature then being cleane to the cleane, and sanctified to the Belecuer, by the word and prayer. *Ti. 1. 13. 1. Tim. 4. 4. 5.*

10. Staffe.





## 10. Staffe.

(a) No-  
ah plan-  
ting of  
Vines,&  
drinking  
the iuice  
of the  
grapes,  
hee be-  
came  
drunken:  
& so lay  
in the  
midst of  
his Tent  
Naked.

As *Adam* gun  
the former World, so this  
By *Noah* was,  
begun. Of (a) *Cham* there came  
the Cananites,  
accurst for works amisse:  
Of *Iaphet* sprong  
the Gentiles hight by name.  
Of blessed *Shem*,  
came *Heber*, *Abram* eke,  
From whome the Is-  
raelites their bloud rowle seek,

*Cham* seeing it, telleth his two brethren. They cō-  
ming backwards towards their Father, doe from  
their shoulders let fall a covering vpon him. *Noah*  
awaking, & vnderstanding what was done, he cur-  
seth *Cham* in his sonne *Chanaan*, of whome came  
the cursed Canaanites: but hee blesseth the God  
of *Shem*, and prayeth that *Iaphet* at last may come  
and dwell in *Shems* Tent. Of *Iaphet* came the Gen-  
tiles. From *Shem* (supposed to bee *Melchisedek*,  
Gen. 14. both of Hebr. wes, Greekes, Latines, old  
and new: and he was living, till about 77. yeares  
after *Abram* his calling out of *V R* in *Chaldea*) from  
*Shem*, I say, the twelfth Worthy of the Old World,  
and borne before the New world: from Him came

*Arphax-*



*Arphaxad*; from *Arphaxad*, *Selah*: from *Selah*, *Heber*: (of whom the tongue was called *Hebrew*;) frō *Heber*, *Peleg*: frō *Peleg*, *Regu*: from *Regu*, *Serug*: from *Serug*, *Nahor*: from *Nahor*, *Terah*: from *Terah*, *Abram*, the Grand-father of *Israell*, of whome came the *Israelites*.



## II. Staffe.

In (a) *Abrams* time,  
 Idolatry did raigne:  
 God therefore (b) cal-  
 led him from *Chaldea* land.  
 Who taking (c) *Tent*  
 on back, away he came  
 And (d) followed God,  
 as Child doth *Nurses* hand:  
 To him God pro-  
 mised great seed. After the same  
 To (e) *Abram*, God  
 gaue *Abraham* to name.

(a) Ex-  
 cepting  
*Melchi-*  
*sedek* the  
 Priest of  
 the high  
 God, and  
 King of  
 SALEM  
 (Called  
 also IER-  
 RV-S of  
*Iebusi*,  
 Gen. 10.  
 16. but  
 after-

wards called IERV-SALEM of IEBV-SALEM  
 (if not of *Abrahams Iereh* in Gen. 22. 14. as some  
*Hebrewes* wil mystically by Titles chāge, teaching:  
 That the Towne was changed to Sacred vse, euen  
 to be the figure of God his vniuersall Church;) ex-  
 cepting I say that *Melchi-sedek*, there is not mētion  
 of any that walked vprightly before I EHOVAH.  
 (b) The

(b) The Lord (*Abram* then being 75. yeares olde) picked him out of *Chaldea*, the Land of *Shinar*, and *Nimrods Babel* or *Confusion*: for there the *Schismaticks* from *Shem* builded: but their owne tongue was slit by *IEHOVAH*, as is coniectured, into 70. and so were scattered into divers parts of the Earth.

(c) The Father of the Faithfull lined in a Tent, and we should not thinke but our state is still moueable: for here is no abiding Citie.

(d) He followed the Sound of God, as we should follow his Worde in all things: the companie of which intelligible Sound, for it is not a Romish Noise, but a distinct Voice, should drawe vs after it, as a Loadstone pulleth to it Iron. Together with *Abram* and *Sarai* his wife, there goeth forth *Lot*, the Son of *HARAN* *Abrams* brother. This *LOT* and his Family were with *Abram*, what time *IEHOVAH* (*Genes. 12.*) made first promise to *Abram*, that in his *SEED* all the Earth should receiue a blessing: for the Seede of the woman promised, *Gen. 3.* was to spring from *Abrams* seed. But soone after, (*Gen. 13.*) there being a controversie betwixt *Abrams* Heardmen, and the Heardmen of *LOT*, about pasture for their Catte: *Abram* (though more Excellent) for peace sake, giveth *LOT* leaue to choose what soyle he first would. *LOT* chooseth the plaine of *Sodome*, and so departerth, pitching his Tent at *Sodome* gates: But his fleshly choyce was scourged: for in steed of good *Abram*, he found a beastly carnall people. who daily vexed his hart, *2. Pet. 27.* Soone after, there being warres betwixt the 5 Kingdomes of the 5. Cities of the Plaine on the one side: and the King of *Babell*, and his 3. Neighbour Kingdomes on the other side: This last Party preuailing, *Lot* with all he had was carried way captiue. *Abram* vnderstanding hereof, he mustred 318. of

of his owne house: pursueth and recouereth L o r  
 againe. In *Abrams* returne, *Melchi-sedeck* King of  
 Shalem and *Iehonahs* high Priest did meete him,  
 and offered to him Bread and Wine (a notable fi-  
 gure of the Bread and Wine, which I E S V S our  
 Priest after *Melchi-sedeck's* order, hath offered to vs  
 belieuers (not to Sodoms People) to which Kingly  
 Priest, *Abram* tythed or payed tenths of al he had:  
 wherewithall the Royall Priest blesseth him, and  
 the lesser is blessed of the greater, *Gen.* 14. *Heb.* 1. 2.  
 3. 4. 5. 6. 7. And what man should be greater than  
*Abram*, if not *Shem*, in whose Tent God was to  
 dwell til *Iaphet*: (or the Gentiles) returne to dwell in  
 that Tent.

L o r by all these Crosses not profiting much,  
 after this deliverance (even by *Abram*, whose fel-  
 lowship he neglected) he purchaseth place in So-  
 domes Towne: But *Abram* returning to his place  
 in the vale of *Mamre*, the Lord there by vision cō-  
 firmeth the former promise, and promiseth him a  
 large seede, as also the Land of Canaan for their  
 possession. *Abram* believing the Lord, it is imputed  
 to him for righteousness. *Sarai* being barren, she  
 giueth her AEgyptian-maid to him, who knowing  
 her, she bringeth forth *Ismaell*.

(e) *Abram* being 99. yeares old, I E H O V A H  
 appeareth and smiteth a Covenant with him: *A-*  
*bram* was to V V alke vpright before God: The Lord  
 he was to be to *Abram*, G O D A l-sufficient, at e-  
 uery turne and straight. For printing this Covenant  
 more deepe in the breasts of *Abram* and *Sarai*, the  
 Lord calleth *Abram* (in English, High-father) A-  
 B R A H A M (in English, The Father of a great mul-  
 titude) and *Sarai*, in English, Mistres, he calleth S A-  
 R A H; that is interpreted, Princeesse. The listing vp  
 of their Names-meaning by that letter H, teach-  
 eth, howe Covenant-smithing with God for vpright  
 worship,

worship, doth exalt, not embase man and woman. For the letter *I* (in Hebrew called *Iod* & in Greek *Iota*) Some Hebrewes affirme it a wandrer, till it was prefixed to *Moses* successor *Hofhea*, termed after *Iehoshua* or *Ioshua*. By like proportion it may put vs in minde of that Seed of woman which finally was assumed of our *Ioshua* or *Iesús*. But certaine it is, that one *Iod* or *Iot* of the lawe must not perishe, seeing *I E S V S* is the veritie thereof. Together with his Couenant, the Lord adioyneth a **S E A L E**, or exhibitue Signe: for *Abraham* and his Male-seede henceforth was to be circumcised, The cutting of that fore-skin of the Male his generatiue part, did preach a being conceived in sin; and therefore a neede of Regeneration or *New-birth*. This Cut in the flesh, is properly called the Signe of the Couenant, *Gen. 17. 11*. But improperly or Sacramentally, it is called the Couenant it selfe, *ver. 13*.

After this, the Sinnes of *Sodome*, *Gemorrhah*, *Zeboim*, *Admah*, *Bela*, crying to heaven, God sendeth his Angels first, to foreshignifie their destruction vnto *Abraham* (what time, *Isaac* was againe promised, *Sarah* laughing it to scorne, as a thing impossible for her to bring forth) & afterwards to *L o r*. The Angels send *L o r* and his wife out of the Citie to *Belah* thenceforth called *Zoar*, for *L o r* was vnwilling to goe to the Mountaine. His wife looking back is turned into a Salt piller for seasoning others, by way of terrour. Then fire and brimstone from Heaven, deuoures all. *L o r* after that remooving vnto the Mount, his daughters to haue seede by their Father, made him drunke, and so lay with him. Vnawares he begetteth of them *Moab*, (of whome the *Moabites*) and *Ben-ammi*, of whom came the *Ammonites*. Which people, as they drew their Originall from dronkenesse in the Flesh, so afterwards

afterwards proved they drunken in the spirit. and  
of a drunken religion like Romanisme in the cup  
of that Harlot in *Revel. 17.*



## 12. Staffe.

His Wife (a) *Sarai*,  
was thenceforth call'd *Sarah*:

And (b) Circumci-  
sion for holy Signe,

(c) To *Abrahams*

Male-seed, God gaue that day

Which was observ'd

by *Abraham* his Line.

To *Abraham*

was (d) *Isaac* borne, and than

To *Isaac*,

(e) *Isaacob*, that holy man.

(a) See  
for this  
change,  
in the  
former  
Staffe at  
the let-  
ter, (e)

(b) a signe  
of the  
Cove-  
nant  
made  
betwixt  
*Iehouah*  
& *Abra-*

*ham*. See for this in the former staffe, at (e)

(c) Given to the Male-seede, because H is  
chiefe in Generation. Every Naturall Artist knows  
that. Secondly, Man was not made for the Wo-  
man, but the Woman for Man. *Obiection*. Seeing  
Baptisme supplieth Circumcision, what reason is  
there that Females should be baptised, seeing they

were not Circumcised. Answer, Indeed, Baptisme is the doore or entring Sacrament of the new Testament Church, as was that of the Olde. In this they haue admittance, First, because they are capable of Water, but so they were not of Circumcision. Secondly, *Paul*. teacheth, *Galat.* 3. 27. 28. That (howsoeuer there was difference betweene Iewe and Gentile, Male and Female, concerning the former, yet) concerning Baptisme, Iewe and Gentile, Male and Female are all one in Christ Iesus, whome they apprehende by faith. And herein (as in other things) it appeareth that the New Testament is more liberall handed, free hearted, and more glorious than the former. Concerning the signification, looke into the former Staffe, at (e)

(d) *Isaac* in English, *Laughter*. So called to put *Abraham* in mind of his faith, when beleeuing that promise, he laughed: Secondly, to admonish *Sarah* of her want of faith, when she laughed the promise to scorne. Thirdly, to teach them both, and all the faithfull ioyntly with them: That there is no happy laughter or ioye, but in the Lords promises. He, the Son of the Promise, borne, as it were, onely by Grace and besides Nature: teaching all, that the blessing commeth by Grace, not by Nature. This *Isaac*, was the speciall fore-type of Christ Iesus the promised seede, the bringer of Grace to vs: as also he was an excellent figure of the state of every mysticall member of Christ. All which, are not of *Aegyptian Hagar* the bond-woman, (figure of the Lawe) as was mocking persecuting *Ismael*; but of *Sarah* the free-woman, figure of the Gospell and of Ierusalem from aboue, who is free with her children; Read *Galat.* 4. 22. to the end of that chapter.

(e) *Iacob*, the younger brother of *Esau*: of them the Lord said to *Rebecca* their mother (even before they were borne) I haue loued *Iacob*, and hated *E-*

*Esau*,

*Esau, Rom. 9. 13.* As God had *chosen* the one, and *Refused* the other, so being borne, *Esau* ranne a Reprobate race: hunting, sporting, with neglect of holy Sacrament: for he sold his interest of Canaan, the Sacrament of Heaven, to his younger brother, for a messie of Red-pottage: whereof hee tooke his name *Edom*: euen as the first Man from the red earth deriued the terme *Adam*. As for *Iacob*, he liues simplie and truly in holy calling, making high account of that Sacrament. And this was cause why *Rebecca* specially loved *Iacob*, vsing afterwards the help of a false finger, for getung the blessing to *Iacob*, preventing male-content *Esau*. For which, *Esau* threatening death, *Iacob* was glad to flie to his vncle *Laban*, and there to stay. There he was beguiled with Pinck-eyed *Leah*, but marieth with *Rachel* or *Rahel*. One and twentie yeares after, he returneth home, and studieth the appealement of *Esau*.

13. Staffe





## 13. Staffe.

(a) *Iacob* This *Iacob*, God  
 wraſtling cald (a) *Iſrael*, becauſe  
 with an He wraſtling did  
 Angell, preuaile with *Iehouah*.  
 repreſen- Twelue ſonnes (hight Pa-  
 ting the triarchs) God drawes  
 LORD, From *Iſrael*:  
 with  
 whome Whoſe Progeny alwaie,  
 we ought And yet, are *Iſ*-  
 to wra- raelites term'd to this day.  
 ſtle in  
 Prayer,

is thenceforth called *Iſrael*, in Engliſh, Preuailling  
 with God, *Gen. 32. 28.* For al the Fore-cleſt of God,  
 are preuaillers with God. God may hoife them vp  
 and downe for a time, and giue them a nyp in the  
 fleſh, but when he hath caſt them downe with the  
 Left hand, he will raiſe them vp with the Right: for  
 that is the hand by which they preuaile. He was  
 called *Iacob*, (not as many haue imagined, of the  
 Hebrew word, that ſignifieth to Supplant or de-  
 ceive, but) of a Nowne that ſignifieth an HELLER:  
 for thereof he taketh his Name. *Gen. 45. 26.* Obie-  
 ction: But *Eſau* ſaith, *Gen. 27. 36.* that he was well  
 called *Iacob*, becauſe he had Deceiued him. An-  
 ſwere, The holy Ghoſt before gaue the reaſon of  
 his Name, from his holding of *Eſau* by the heele  
 at his birth-time: the holy Ghoſt his conſtruction,  
 muſt



must be preferred before the priuate interpretation of *Eſau*. Secondly, *Eſau* doth there but proudly mock at *Iacob*; wresting his Name to such a signification, as he might best play with all in his peeuish vaine.



## 14. Staffe.

Their Names were thus:

*Reuben* and *Simeon*,

Then *Levi*, *Iu-*

*dab*, *Dan* and *Naphtali*,

*Gad*, *Asher*, *Is-*

*sachar*, *Zebulon*,

*Ioseph* and *Ben-*

*iamin*: This (a) *Ioseph* enviously

Was of his Bre-

thren sold to *Aegypt* Land,

Where *Ioseph* was

(b) aduauſt by God his hand.

(a) *Iacob*  
having  
by his  
wife *Ra-*  
*bell*, first  
*Ioseph*,  
then  
*Ben-ia-*  
*min*: for  
the resi-  
due were  
borne of  
*Leah*,  
*Zilpah*,  
*Bilhah*:  
*Ioseph*

was of his Father principally affected, through co-  
ceived Hope of future good in him. *Ioseph* dream-  
ing that the Sunne, Moone, and eleven Starres  
should reverence him, *Gen.* 37. his Father by that,  
as by other things, doth readily conclude, that him  
selfe and his others Sons should once do homage  
to *Ioseph*. This causeth the ten first, for *Ben-iamin*  
was yet very young, to take *Ioseph*, having him in  
the Fields, to sell him away to certaine Merchants,

who afterwards bringing him into AEGYPT, folde him vnto *Potiphar*, Prince of O N, Steward vnto *Pharaoh*. *Ioseph* thus packed away, his Brethren dipping an vpper partie coloured coat of *Iosephs* in blood, they repaire vnto aged *Israel*, or *Isaacob*, and do perswade him, that some wilde Beast had torne *Ioseph*. Olde *Israel* too forgetfull of *Iosephs* dreames, doeth giue credit to their wordes, and therefore bursteth into deepe lamentation.

*Ioseph*, placed in *Potiphar* the Eunuch his house, is for his beautie, lusted after, by his inordinate eyed Mistres. She, hating no blush in her fore-head, wooeth *Ioseph* to Sinne: but he avoideth her alluring presence. Her lust, for that cannot be properly called Loue, it turned into Hate. She therefore pulling his Garment from him, accuseth him to her Husband, for a wanton Hebrew, and an As-failer of the Marriage-bed. He believing her, casts *Ioseph* into prison. The Kings Butler and Baker being in the same Prison, they dreame dreames. *Ioseph* thereby telleth the Butler, that within three daies he should be delivered and vse his former office: but the Baker within three daies should die. After this, *Pharaoh* dreamed, that 7. leane Kine, eate vp 7. fat-ones: that 7. withered eares of corne deuoured 7. well liking ones. The King troubled about these dreames, the Butler then remembred *Ioseph*, and told of him to *Pharaoh*. The King sends for him: hee interpreteth the dreames saying, that the next 7. yeares should be plentifull, but the 7. after them, should deuoure al the plentie that went before them. Vpon this, the King delivereth *Ioseph*, and putteth his Regal Ring on his hand, *Ioseph* is next to *Pharaoh* over all AEGYPT, and by speciall Commission gathereth much Corne into Store-houses, during the plentifull times, for the better nourishing of y body in y 7. penurious years.

15. Staffe.



## 15. Staffe.

(*a*) *Iacob* In time of (*a*) Dearth,  
 sending Old (*b*) *Israel* and his sonnes  
 his Sons To Ægypt came,  
 into AEgypt to. from Canaan their due:  
 buye Good *Ioseph* glad-  
 Come; some lie to Father comes,  
 at their And bringeth him  
 second to *Pharaph* his viewe.  
 com- Who giues to *Is-*  
 ming thither, *rael* for dwelling place,  
*Ioseph* The Land (*c*) *Goshen*,  
 bewray- environ'd with Gods grace.  
 eth him-  
 selfe to

his Brethren : sending word back to his Father by  
 them, that it was *Pharaoh* his will, and his desire  
 that he would come vp to Ægypt.

(*b*) *Israel*, hauing consulted with the Lord, at  
*Beer/sheba*, departeth vvith his whole Familie into  
 Ægypt. The number of the Persons that came in-  
 to Ægypt, are saide by *Moses*, *Genes*. 46. to be, 70.  
 taking into that Number *Ioseph* and his two sons,  
*Manasseh* and *Ephraim*. Blessed *Steuen* in the  
*Actes* 7. 14. Numbreth 75. Soules : by which se-  
 cond Number, wee are taught to account some,  
 passed by of *Moses*. Some writers do borrowe vnto  
 this account, the 4. Mothers of the Patriarches &

the two Sons of *Iudah*, who were dead, before this voiage, in *Canaan*: and so make vp 75. besides *Iacob* himselfe. A second sort doe, as *Moses* borrowed three from *Iosephs* house, for making vp 70. so they borrow five moe from *Iosephs* house, vnborne at *Moses* time of accompt, and these fiue are Sonnes and Nephewes, *1. Chron. 7. 14. 20.* to *Ephraim* and *Manasseh*: by which accompt, they well observe, that *Ioseph* seeth his Children vnto the third Generation, *Genes. 50. 23.* Both these opinions, if not iudgements, of others learned set downe, In the the third place, I will adde my Coniecture. *Moses* hauing accounted the number of 70. he immediatly in the next verse. *Genes. 46. 26.* addeth: All the soules that came with *Iacob*, &c. (besides *Iacobs* Sons wiues) were in the whole, &c. The Patriarchs wiues so plainly excepted, why may not *Stephen* borrow them to the making vp of 75? *Question.* *Moses* hath no where affirmed, how many the wiues were *THEN* liuing, how then should *Steuens* accompt them? *Answer.* Holy *Iude* maketh mention of *Hemochs* Prophecie, as also of a Strife betweene *Michaell* the Arch-angell and the Devil, about the body of *Moses*: neither of which is once mentioned before in holy writ. Holy *Paul* (*2. Tim. 3. 8.*) telleth *Timothie*, how *Iannes* and *Iambres* were the Sorcerers that resisted *Moses* in *Aegypt*: yet neither *Moses* nor any Prophet after, maketh mention once of the number of the Sorcerers, nor of their Names. As they had that, by speciall Revelation, so, why may we not thinke, that *Steuens* at that time (if not before) had the knowledge of that Number by like Revelation, specially seeing *Then* he had a Miracle wrought in his eyes, in that his be holding of *Iesus*, *Acts. 7. 55.* after an vnutterable sortes: For admit that these things did run in tradition (as the Sorcerers names be in the Talmud) yet

yet must the Holy-men haue their assurance by peculiar Revelation, seeing many things in Tradition were vntrew and vaine.

(c) Shepheards being an abomination to the AEgyptians (some thinke from *Exod. 8. 26.* because the AEgyptians worshipped some such beasts, as the Israelites slewe for Sacrifice : which is a colde suppose, for that should rather make the Sacrificers hatefull, than Shepheards abominable : but the holy Ghost, affirmeth that Calling to be abhorred of them. Neither are we ignorant, that in everie prophane Land, some Calling (as now are Soule-Shepherds) is of base estimate, by reason of which their abhor, & all professed themselues not onelie sacrificing Hebrewes, but Shepheards) the King gaue them a Cuntry, wherein alone they might inhabite.



## A COMPVTATION OF GENESIS.

The age of  
the world.

130

235

325

395

- A** D A M being aged, 130. yeares,  
he begetteth *Sheth*.  
2 *Sheth* aged 105. yeares, beget-  
teth *Enosh*.  
3 *Enosh* at 90. yeares begetteth *Kenan*.  
*Kenan* at 70. yeares begets *Mahalaleel*.  
C 5 *Maha-*

- 460 5 Mahalaleel at 65.years, begets Jared.  
 612 6 Jared at 162. yeares, begets Henoch.  
 687 7 Henoch (the 7. from Adam, Jude 14.)  
 at 65.yeares, begets Methuselah.  
 874 8 Methuselah at 197. begets Lamech.  
 1056 9 Lamech at 182. yeares, begets Noah.  
 The age of the world. 10 Noah (the 10. from Adam, and the  
 1536 Lord his Tenth out of the first world) at  
 480.years of age, is foretold of the flood.  
 Being 500.years aged he begetteth Iaphet (for Gen. 10. 21. lieth thus to bee  
 read in the Hebrue: *Enoch* Shem (the  
 father of all Hebers sonnes, brother to  
 Iaphet the Elder) sprong a seede.) And in  
 1636 Noahs 600. yeare the Flood came.  
 1658 1 Shem 2.years after the flood (being  
 then but 100.yeares old, Gen. 11. 10. and  
 therefore begot in Noahs 502.) begetteth  
*Arphaxad*.  
 1693 2 Arphaxad at 35. begets Selah.  
 1723 3 Selah at 30.yeares, begets Heber.  
 1757 4 Heber (the 7. from Henoch, and from  
 whom Abram & his seed tooke y name  
 of Hebrews) he at 34.years begets Peleg.  
 1787 5 Peleg (in whose time the Earth was  
 divided) at 30.years begets Regu, or Ren  
 1819 6 Regu at 32.yeares begets Serug.  
 1849 7 Serug at 30.yeares, begets Nahor.  
 1878 8 Nahor at 29.yeares, begets Terah.  
 2008 9 Terah being 130.yeares old, (com-  
 pare Gen. 11. 31. with Chap. 12. 4.) be-  
 gets Abram.  
 2083 10 Abram at 75.yeares, receiveth the  
 promise. The 10. hee was in the begin-  
 ning of the New World as Noah, in the  
 end of the Old.  
 3108 Abram at 100.years of age hath Isaac.  
 311 Isaac

2148

11 Isaac at 60. years, hath Isaac and Esau.

2298

12 Jacob at 130. goeth into Aegypt with his 70. soules: Joseph the being aged, 39.

2315

Jacob being fed 17. yeares by Joseph dyeth, being aged, 147. He was 7. of 12. of 1. newe World: and left behinde him 12. Worthies peerelesse. On his death-bed, he foretelleth every of them of future events: specially, that the *Shiloh* Christ should come out of *Judah*.

2369

13 Joseph dieth in Aegypt, being 110. yeares olde: 54. yeares after his Father. Before his death he giveth charge, that at their remoouall to the Land of Promise, they should take his bones away with them. That afterwards was done: In the meane time, they embaume his corps, and chesteth him. And so endeth *Genesis*, containing from *Adams* Creation to *Iosephes* death 2369. yeares.

Heere, or within one Chapter of *Exodus* followeth out the Story of *Iob*: for forme, Poeticall: for matter, passing divine. *Iob* laboreth to cleare himselfe of hypocrisie, but not in the best manner: for the extremitie of his bodie and soules anguish, dazeth his reason, & breaketh his Patience. His three kinsfolkes charge hypocrisie on his head. The doctrine they deliuer, good: but they faile in their personal application. Their foolishnes should reprove Mās folly. In the end, *Eloquē* *Elihu* thrusts himselfe in, reproving both parties for follie: but for the vpshot, *Iehouah* himselfe sits Vmpire; iustifying *Iob* for his servant, & condemning his friends for their false Application. *Iob* sacrificeth for his friendes: The Lord is satisfied: *Iob* enriched: and so endeth.

endeth that diuine Story: In every Allegation of Gods Mercies and Iudgements having an eye vnto the times of Genesis. But because *Iob* came of *Keturah Abraham* his latter wife, and not of *Sarah* (Queene-mother of the faithfull) I therefore so passe from him, to Israels Seede.



## 16. Staffe.

(a) There From Israels Houf-  
 arose a hold, sprong a mightie crue:  
 new king The (a) Ægypt king,  
 in Ægypt to keepe them vnder hand,  
 (here- Their Male children  
 withall therefore vntowardly slue.  
 begin- That time was Mo-  
 neth the ses borne in Ægypt Land:  
 booke of Who after four-  
 Exodus) ty yeares, by God was sent,  
 who to To help poore Is-  
 keep the rael, drownd in Lament.  
 Israelites  
 vnder the  
 yoke, did  
 com-

maund the Hebrew-Midwiues (*Shiphrah* and *Puah*)  
 to kill all the Sonnes: but they feaing God, would  
 not. After this therefore, he chargeth that euerie  
 Male-childe should be cast into the River. At this  
 time, *Amram* (of the Tribe of *Leuie*) had married  
 with



with *Iochabed* (a daughter of *Leuie*) by whome a Sonne was brought forth: this being about 64. yeares after *Ioseph*. She maketh an Ark of Reed, Slyme and Pitch: who, laying the childe therein, committed it to the River. His Sister standing a-loofe to see what would become of the Child, loe the daughter of *Pharaoh* (for the Aegyptian Kings were comonly so called) came to bathe at the Riuer, who espying the Ark took it vp and opened it. The Child weeping, she had compassion on it. His Sister seing that, shee steppeth to the Princeesse, and demaundeth if she shall fetch a nurce vnto her.

She assents. His Sister bringeth the Mother, to whome the Princeesse commendeth it: commaunding her to attend it. The Childe being grown, she brings him to the Princeesse, who calleth him *Moses*, because shee drewe him out of the water.

*Moses* being much more growne, he leaveth the Court, goeth down to his brethren the Hebrews: who seeing an Aegyptian smiting an Hebrew, he ariseth and slayeth him. Afterwards seeing two Hebrewes striue, he rebuked the wrong doer: The wretch replying, Thinkest thou to kill me as thou didst the Aegyptian? *Moses* herevpon fled (for feare of *Pharaoh*) into the Land of Midian: who there was intertained of a Prince, who gaue his daughter *Zipporah* for wife to *Moses*. *Moses* after this, keeping sheep by the Mount Horeb (called also Sinai) to him there the Lord appeared, speaking out of the middest of a burning Bush, giuing him Commission to fetch his people out of Aegypt, where mightily they groned vnder the yoke of Bondage: ioyning in commission, with him, his brother *Aaron* of more excellēt vtterance than *Moses*. The former King dead, *Moses* and *Aaron* come vnto the Hebrewes

Hebrewes and do tell them, that I AM THAT I AM, had sent them for their deliverance. *Moses* and *Aaron* comming vnto them: loe, al the People were ioyned vnto the Idols and filthinesses of AEGYPT (*Ezek.* 20. 5. 6. 7. 8. 9 ) but the Lord hauing a respect vnto his owne Name, forsooke them not: but strenghtened *Moses* and *Aaron* vnto the work: who boldly (as it were opposing the sheep-crooke to the AEGYPTIAN Scepter) do come vnto *Pharaoh*, telling him, that I EHOVAH commaundeth him to let his ISRAEL depart the land. The king proudlie replieth, who is I EHOVAH? as also, vpbraideth *Moses* and *Aaron* with hindring the peoples worke. Immediately wherevpon the Bedlem-King, commandeth work at the Peoples hands, and denieth them, therewithall, necessities to the worke. Here the People murmure against *Moses*, as being the very Author of their further slavery: so farre were they from seeing, that Satan ragd the more because his time was short, for retayning them in Idolatrous Bondage.

17. Staffe.





## 17. Staffe.

He and *Aaron*,  
 (brethren of *Levies* race)  
 (a) Great wonders wrought,  
 before King *Pharaoh* :  
 Driving his Sor-  
 cerers from fore their face.  
 Yet would the wretch  
 not let poore *Israel* go,  
 At last, therefore  
 the Lord doth (b) *Moses* call,  
 And tells to him,  
 what after should befall.

(a) *Moses*  
 being  
 now 80.  
 year old,  
 and *Aa-*  
*ron* 83.  
*Exod.* 7-7.  
 They  
 wrought  
 certaine  
 Miracles  
 before  
 the King.  
 First *Aa-*  
*ron* cast-  
 eth forth

his Rod, and loe, it became a Serpent. The AEgyptian false Prophets (*Iannes* and *Jambres*) do the like with their Rods: but *Aarons* Rod devoured theirs. Here, *Pharaoh* his hart was hardened: but for outward Plague, there was not any now inflicted. The next day after, *Pharaoh* comming forth to the River, (like enough to be *Nilus*) *Aaron* there smiteth the waters, and they were turned into Bloode, by reason whereof, the Fishe died. The like did the Sorcerers: *Pharaoh* therefore departeth hard hearted. This was the first Plague. Afterwards, *Aaron* by the command of *Moses* (and *Moses* had ever his commaund from I В Н О У А Н) smit the Rivers with

with Frogs, insomuch as they cralled into the kings houses, and climbe into his Chambers. The Enchanters did so. He was more hardened. The 2. *Plague*. Next, the dust of the Earth was smitten, whereupon followed Lice. Here the Magitians attempted to do the like, but they could not, wherupō they acknowledged that *Aarō* wrought by the *Finger of God*, (secretly granting, that their owne working, was but by the *Finger of the Diuel*) But the King like a block departeth vnbeleeuing. This was the 3. *Externall Plague*: Wherwith may be obserued, that all false Miracles (such as Rome brags of) are not worth a louse. The next day, *Aaron* caused swarmes of Flies to infest all *AEgypt* (no such thing fell in *Goshen*) but vpon *Pharaohs* prayer to *Moses*, *Moses* prayeth and they departed: but *Pharaohs* heart relented not. That was the 4. *Plague*. The 5. *Plague* was a Murrian vpon all *AEgyptian* Cattle. The 6. *Plague*, was a Scabbe vpon Man and Beast. The 7. *Plague*, was the causing of Thunder, Haile, Lightning, to the destruction of Beasts and Hearbes in *AEgypt*: but still (so soone as the *Plague* ceased) *Pharaoh* denied passage to *Israell*. After that, *Moses* stretching his Rod vpon *AEgypt*, the East winde brought in Grashoppers, couering all that Land: That the 8. *Plague*. The 9. *Plague* was a fearefull palpable Darknes, brought over all *AEgypt* (for light was then in *Goshen*) whereupon *Pharaoh* his heart grewe more obdured.

(b) The Lord having decreed that vpon the next *Plague*, the Plaguy-King, should not onely Giue leaue, but commaunde them to depart, he therefore (for ā everlasting Memorial of his peoples delivery out of the Land of Bondage) doth call *Moses* vnto him, and enformeth him, how he should teach the People to performe his will. Note, As  
this

this Pestilent King was a liuely figure of the Dragon, and his Morned-Kings, enthralling the Church of God; so that AEgypt, was a forcible fore-figure of the False Church, Revel. 11. 8. over the which *Leviathan* ruleth, and with the which, the *Israell* of God must haue no spirituall Communion: that is, the Faithfull must not any way communicate with her false worship and false Spirit, wherewith she is inspired. For to the False Church, for abusing the 10. Commaundements, are the 10. Plagues of God appointed: euen all the Plagues that are written in the Law.



## 18. Staffe.

(a) Goe take, saith H E,  
a yearling Lamb spotles,  
A Male, yea through  
each of your Family:  
Doe kill the same  
with fire do rost the flesh.  
The blood on doore-  
postes smite. Then orderly  
With Bread vnlea-  
uend & sowre herbs do eat  
The rosted Lamb,  
The Sacramentall meat.

(a) The  
Lord by  
this, doth  
lead the  
People  
to the  
blessed  
seed pro-  
mised to  
*Adam*,  
Genel. 3.  
to *Abra-  
ham*,  
Gen. 12. 3  
by whom  
all True

Believers should obtaine the blessing: First the  
Icwe,

Iewe, then the Gentile. This Lambe spotles, signified (the Lambe slaine from the beginning of the World) Christ Iesus without spot of Sinne: whose blood shed and sprinkled vpon the doore cheeks of our Conscience, doeth put away the Second Death farre from vs.

As the Lamb of God, for taking away the sinnes of the World, was Rosted in the burning fiery heat of his sufferings, for taking away our Sin: so (as the eating of him is by the Tooth of Faith: for Faithlesse People are herein Toothles) the Faithful must not think to enioy that mysticall Lambe vnto life, without eating the soure hearbs of affliction, a bitter Cup vnto the flesh. Neither must in this spiritual banquet come any leavened, soure bread (that is, Malitiousnes, wickednes, 1. Cor. 5. 8.) hereof every man must purge his owne Heart (as his house) as also the Assemblie (in paine of death) must take heed that no open vncircumcised (that is, knowne wicked) be admitted amongst them: for such Leauen will be cause, that their reioycing shall not be good. 1. Cor. 5. 6. 7. Prouided such a one be not a Cleauing-tare, which in that estate cannot be pulled vp without harming som wheat, some faithfull of the kingdome, Math. 13. 29. 30.



19. *Staffe.*

That (a) Night an An-	(a) The
gel past through Ægypt Land:	Hebrew
And where blood sprink-	people
led was, he <i>Passed</i> by:	did keep
But otherwhere,	the for-
he slewe with deadly hand,	mer in-
First borne of Man,	stituted
and beaſt. So that the cry	Feaſt,
Cauſ'd <i>Pbaraoh</i> riſe,	omitting
and (b) giue commandement,	no Cere-
That Iſraelites	monic
forthwith away be ſent,	enjoy-
	ned. The
	ſame
	Night,
	the de-

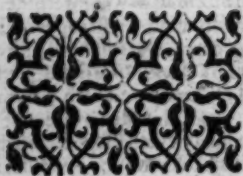
ſtroying Angell paſſed through Ægypt, and ſlewe all the firſt borne of Man and Beaſt (and this was the 10 *Plagne*) but no ſuch thing befell vnto Iſrael: for which they were ever after to conſecrate the firſt borne of Man and beaſt vnto that I ſhould be their *Deliuerer*. Becauſe the Angel in deſtroying the Ægyptians, did paſſe over the Hebrewes (whoſe doors were ſmitten with the Lambs blood) therefore that Feaſt ever after, was called *ſ Paſſe-over*: in eating the Lambe, they were ſaid to eat *ſ Paſſe-over*, though indeed they but eate the ſigne of the *Paſſe-over*, or the Memoriall of the Angel his Paſſing over the Hebrewes houſes.

(b) An

(b) An horrible noyse being made by the roarings of the vncircumcised, *Pharaoh* ariseth and giueth Commaundement to *Moses* and *Aaron*, that they together with the People ( and all that ever they had ) should depart AEGYPT. The Lord before this, having made his People gracious in the eyes of the AEGYPTIANS, insomuch as they let the Hebrewes ( vpon former petition, *Exod.* 11. 2. 3. ) enioy their Iewels of Silver and Golde: Loe, here the vncircumcised with one consent hasten Israell out of AEGYPT, least their Tarrying longer, shoulde bee the death of All. *Chron.* 12.

Thus the Lords People, who had the AEGYPTIANS terrible vnto them, they now are to the AEGYPTIANS as Pillers of smoake, and as *SALOMON*, *Cant.* 6. 3. saith, terrible as an Armie with banners. The Lord put his beautie vpon them, *Ezech.* 16. And loe, they depart with the Iewels of the Heathen: and good reason that the Gentils bring their Glory vnto *Saraths* Ierusalem and free borne Children.

20. Staffe







## 20. Staffe.

Then *Moses* lea-  
deth *Israell* away,  
Towards (a) *Wildernes*,  
And *Canaan* their due:  
But (b) *Pharaoh*,  
his sinne yet could not stay,  
And therefore armes  
himselfe, and doth pursue.  
But *Israels* God,  
in midst of Seas did drowne,  
*Proud Pharaoh*  
and cast his Chariots downe.

(a) when  
*Isaac*  
came in-  
to *Egypt*  
there  
were not  
80. Per-  
sons in al-  
but now  
when  
*Moses*  
carrieth  
them out  
of *Egypt*,  
they are  
six hun-

dred thousand men, besides women and children.  
They departed out of *AEgypt*, 430 years after the  
*Promise* made to *Abraham* (*Gen.* 12. 3.) That in his  
seed all Nations shal be blessed: meaning, through  
Christ that should assume the seede of *Abraham*,  
*Hebrewes*, 2. 16. *Abraham* was foretolde. *Gene.* 15. 13.  
that his seede should be a stranger and hardlie in-  
treated 400. yeares. The first hard intreatie of his  
Seed (I read of) was *Ismael* his persecuting of  
*Isaac*, (*Gen.* 21. 9. compared with *Galat.* 4. 29.) from  
which time, vntill this departre out of *AEgypt*  
towards the land of rest, I suppose 400. yeares. From  
*Ismaels* Mock, back vnto the *Promise*, 30. yeares :  
From the *Promise*, back vnto *Abrahams* birth, were

75. yeares, *Gen. 12.4.* From *Abrahams* byrth, backe vnto the Flood, 352. yeares. All summed together, will be found from the Floode vnto the departure out of *AEgypt*, 857. yeares. The *Moneth* of their Deliverance, being in Ciuil accompt the Seventh, was hencefoorth called (by *Iehouah* his Command, *Exod. 12.2.*) the *First Moneth*, as deserving in Ecclesiastike accompt the first place: why then should fantastickall Spirits marvell at *Our* Celebrating of the First day of the weeke, (rather than another) seeing in that day our Saviour Rising from death, clearlie delivered vs, from a more palpable darknes than that of *AEgypt*, and from the power of a more mightie Adversary than was *Pharaoh*? especially seeing *Pau!* (a Master builder) enioyned that day vnto the Churches, *1. Cor. 16. 1.* As also the head of the building, himselfe solemnized it, by 5. speciall Appearances and Freachings.

(b) *Pharaoh* pursuing, *I E H O V A H*, teacheth *Moses*, howe the people should passe through the *Red Sea*. The Sea divided it selfe, and stood vpon heaps on either hand. The *Israelites* passe easily through. *Pharaoh*, with his Chariots, pursueth. The heapes of waters fal down vpon him, his people and Chariots, so that they sunke downe vnder the waues, like a stone. A Iudgment due to persecutors of the True Church. This passing of the *Israelites* thogh the Sea, was a figure of Baptisme, by the which we are saued. *1. Cor. 1. 2.* A Seale of Salvation to the *Israell* of God, that is, to the Faithfull: but a seale of Condemnation vnto the Spiritual *AEgyptians*, I meane the vnfaithfull, whether within or without the Church visible. The wicked had better neuer haue come into Baptisme water, then not die to sin, and *AEgyptian Idolatrie*.



## 21. Staffe.

For which great worke,  
*Moses* he sings a Song.  
 And after prai-  
 sing God, the people he,  
 To (a) Sinajs Moun-  
 taine doth conduct along.  
 Where, for one year,  
 their Tents downe pitched be.  
 There in the Mount,  
 God did with *Moses* talke,  
 And teach him how,  
 the people thence should walk.

a) Called  
 also *Ha-  
 reb*, the  
 Mount  
 where  
*Iehouah*  
 appea-  
 red to  
*Moses*,  
 in fierie  
 Bushe.  
 No mar-  
 uell if  
 the Lord  
 had *Mo-  
 ses*, *Exod.*

3.5. put of his shooes, because of the ground ap-  
 pointed to speciall holy vse : for here I EHOVAH  
 talked after an vn-vtterable familiaritie with *Mo-  
 ses*, giuing to *Moses* (for the Peoples vse) the Ten Cō-  
 maundements written in two Columnnes or Tables  
 of Stone. Together with them Lawes Morall, the  
 Lord gaue Lawes Ceremoniall for spirituall Exer-  
 cise: choosung the Tribe of *Levi*, for Ministers in  
 spiritual busines. *Levi* hauing three sonnes, *Gershon*,  
*Kohab*, *Merari*, Genes. 46. 11. the Families of them  
 three : they had, each Familie his peculiar charge  
 in the spirituall (or as we call it, Ecclesiastical) ser-  
 uice;

uice: neither was every of these families (not marked of many writers) capable of the Priest-hood. The Familie of *Kohath* (whereof was *Aaron*) was chosen to the most sacred things in that service: The Familie of *Gershon*, in the second place, had their peculiar Charge: for otherwise *Iehouah* (Icalous of order in his service) would slay them, *Nom.* The Familie of *Merari*, was chosen to the third and most inferiour Service, *Nomb.* 4. 29. &c. No maruell then if *Pezah*, 1. *Chronic.* 6. 29. was slaine for touching the Arke, 1. *Chron.* 13. 10. seeing neither of the two latter Families might touch it. Neither was H *B* a meere *Private man* (as many haue ignorantly taught) but a *Leuit.* Together with the Lawes *Morall* and *Ceremoniall*, the Lord gaue *Iudiciall Lawes*: by whose exercise, the breaches of the former might be corrected. All these 3. sortes of Lawes, were (for their *Outward face* or *Letter*) peculiar vnto *Canaan* the Land of *Promise.* *Deut.* 4. 5. 12. 13. 14. 27. 28. &c. *Deut.* 13. 5. 9. 10. 11. &c. In the first *Commandement* of the second Table, Children are commanded to *Honour* Parents; the Blessing therefore appointed, being: *They*, the Parents should giue them long life in *Canaan*, not in the *Wildernesse*, or other places of the World. By all which, as I obserue *Iehouah* his Eye, looking in the gift of all these Lawes, specially to *Canaan*: so I cannot but mightily marvel at our ignorant frantick Spirits, that vrge *Iudiciall* Government, *Litteral* gouernment, on the *Newe Testaments Churches*, Churches of the Gentiles. To these fanaticall Spirits, the Reading of *Moses* (as vnto the *Iewes*) is Couering, 2. *Cor.* 3. 15. vrging *Letter*, in steed of *Spirit.* The Spirit, or inward soule of all them Laws continue in Christ, but the *Letter* or *externall face* is done away. This is called (in comparison of the former) *Grace and Truth*, *I O H N.* 1. 17. Let R. Bro. then,

then, and his giddie headed Opinators, not any longer teach, that our Princes should Judaize. *Canaan* was vnder that Schoole-master, not *Ierusalem* that is from about. *Elias* (indeed) call'd downe fire, but the Apostles by their place were called to be of another spirit. The Equitie of Iudicials was euer written in the hearts of all heathen; but the Mosaique literall practise thereof, was tyed onely to *Canaan*, and made a *Peculiar* to that people, during the time of that Common-wealths continuance.



### 22. Staffe.

The Patterne of  
The (a) Tabernacle, there  
Delivered was:  
and every holy Law,  
By which the Iſ-  
raelites their God should fear:  
As of his Mi-  
nisters, eke stand in awe.  
For taberna-  
cles seruice, God did take,  
(b) *Leui* his Tribe,  
and of them Priests did make.

(a) *Moses*  
being in  
the Mount  
40 daies,  
and 40.  
Nighes,  
the Lord  
here in-  
structed  
him con-  
cerning  
the form  
of the  
Taber-  
nacle,  
whercin

wherein the Priests and Levites were to minister, as also, wherein the people should assemble. The Tabernacle was distributed into 3. speciall Romes. The vttermoſt, was called the *Court*: into it Prince and people came. The inner roome was called *Holy*, therein the *Priests* ordinarily *Sacrificed*. The innermoſt roome was called, *Moſt Holy*: therein the *High-Prieſt* entred to sacrifice but *Once* a year. Nowe for the ſtuffe it ſhould conſiſt of, wherewithall be covered, how faſhioned, where placed, what Inſtruments ſhould be uſed in it, &c. all this was commanded to *Moses*, neither might he *Add*, *deſtract*, or *Alter* any iod thereof: neither did he, for he was faithfull in *All his houſe*, Heb. 3.5.

(b) As the Tribe of *Levi* was choſen to ſervice of the Tabernacle, ſo neither might they meddle therewith in their vnripe yeares: for boyes are vnfit for holy Miniſtery. At 25. yeares they entred into the Tabernacle for doing comon, inferiour duties, as alſo to ſee and behold their elder-brethren how they ſlaughtered the Beaſtes, how they cut them vp and diſpoſed things. And ſhall we admit fooliſh Boyes, or Foole-Elders into the Church, there to meddle with the worde, before they haue learned *Ortho-mein*, to Cut, or Diuide *The word aright*? God graunt our King may ſee this redreſſed. For meddling with Preaching, before wee haue once reade the Bible thorough, much leſſe vnderſtande it, it is come to paſſe, that Churches be filled with much winde & ſmall matter. And People thinking that there is no more Diuinitie in the Text, then our young Student vtters, they hereupon are caried ſtrongly in the deſpite of that ſacred ordinance.

Secondly, the Levites hauing ſpēt ſome 5. yeares that way, then at 30. they begunne to ſerue. At 50. yeares, the time of impotencie, they were not ex-  
alred

alted into higher roomes; for their was no higher for them, but discharged of the former painefull place; for all this, Compare *Numbers* 4. 47. with *Nomb.* 8. 24. 25. 26.

The Priests lips were to preserve knowledge, and the People were to seeke the Lawe at his mouth, *Malachi.* 2. 7. and herewithall, *Moses* charged *Levi*, *Deut.* 33. 8. 10. 1. The People bringing Beasts to the doore of the Tabernacle, that they might bee slaughtered for sinne, did thereby professie, the necessitie of the death of the *Promised Seede*, for sinne: as also, 2. by putting their hand on the Beasts head, they professed that themselues deserved the same death for Sinne. 3. And in as much as they brought the Beasts to bee offered vp (not by their owne hand) but by the Priests, they thereby professed, that it was not in their owne power to sacrifice for the least Sinne, but that it must be offered vp by him, that was figured out vnder that Priest-hood: namely, by Christ, who was both the *Sacrifice*, and *Sacrificer*. 4. By the High-Priest his once a year entring into the *Holiest place*, was more plainly typed forth the *Messiah*, who *Once* should offer vp, for altogether, *Heb.* 7. 27. a Sacrifice and oblation, that neither needed to bee offered vp daily (as were the former) nor cannot bee offered by anie, but by him that is Priest (not according to *Levi*, on whom Rome holdeth her Priest-hood, but) according to the order of *Melchisedech*: but of Christ himselfe that is testified, *Heb.* 7. 17. namely, that onely to H I M, that *Everlasting* Priest-hood was committed: a Priest hood that needeth no Successor as did *Aarons* (because they were ever dying) for this Priest continueth for ever with his One sufficient, perfect Sacrifice, *Heb.* 7. 22. 23. 24. 25. 26. 27.

That *Bread* and *Vine* therefore, left by Christ

vnto his Church, hath beene improperly called a *Sacrifice*, seeing they are but *Signes* of that Sacrifice: Signes of that Bodie and Blood. Nor yet Naked signes, but Signes exhibitue: sealing as verily Christ vnto the soules of the Faithfull, as they verily receiue into their mouth, the bread and wine. Their Mouth no more surely receiueth the Signes, then their Soule the *Thing signified*.

5. By the Peoples washings and Purifyings, they professed what purity was required of such as bare the Name of *I E H O V A H S Israel*. 6. By the Priests Garments, as also other their pure obseruations, they were taught how Pure, Spotlesse, and without Sinne, the expected Priest, Messiah should be. Neither might such, having fallen from *I E H O V A H S* seruice to Idols, minister before the Altar againe: but onely (after Repentance) were to bee exercised in common Leuiticall duties, *Ezech. 44. 10. 11. 12. 13.* Some hereupon haue taught, that in like sorte, He that should slide from the true Christian worship, vnto the Idolatrous Christian worship, should euer after that stand vncapable of any ministeriall place in Christs Church. But their ignorance in This, as in other things deeply appeareth, in labouring to make an open Dissimilitude, a Similitude.

1. Them Levites fell away from a ministeriall calling: but some of these Christians did fall but as Private men.

2. The Levites fell from open truth, to open grosse Idolatrie, even to the *Idols* of the Gentiles: as for these Christians, they fell diuers of the vpon a doubting of some truth: these they fell vnto, being likewise Professours of Christ, dyers for the Name of Christ: whereas the Levites fall was as inexcusable (and more too) as if a Christian should become a Jew, or Turke.

3. The



3 The Leuites falling, they serued before the Idoles: so haue not many of these during their fall.

4. The Leuites returning by Repentance, were not debarred all Ministeriall seruice: but they wold debarre the poore Christians, simply for euer from all office Ministeriall.

5. If it may please them to ponder the Lord his *VVord* better, before they publish their owne *VVord* to the whole world, they shall find (as I obserued in the former Staffe) that al sorts of Levites, (though spotles) were not capable of Priest-hood, and so, of standing before the Altar: As *Kohath* & *Aaron*, their Familie was chosen to the Priestes worke: so this sort of Levites, could only be saide to be debarred the Altar: as for the other, though they neuer fel, yet they might not medle with that peece of Seruice. If the Leuites of the Families of *Kohath* and *Merari* so fell, they notwithstanding are not debarred their former place. Onely, One sorte of Levites *Beare that shame*, of being debarred their former height of Calling: & they be such, as in the former height, did beare a liuely resemblance of *Christ*. For such as had made so fearefull a Fall, to haue beene restored or lifted vp into that place, that specially typed out *Our spotlesse Priest IESVS*; hauing been so notablie spotted with open palpable Idolatry, would haue beene derogatorie vnto Christ figured. If a blemish in one of their bodies made him vncapable of Priesthood, then no maruell, if so greivous a fall, put him from that sacred figuring Seate.

Thus, where divers (whose names I willingly conceale) haue thought that that Deposition was nothing Ceremonial, and therefore with too open sounde, did finite vp their drum, and displav their Banner, they see the very ground of all their hope,

cashierd, & quasht with a wet finger. *Obiect.* Paule would haue him *Vnrebukeable.* *Ans.* So would I haue euery Minister vnrebukeable: but if we shal haue no man, that at any time of his life hath committed grosse Sinne (for so you haue taught) for to meddle at all with any Church office: Surely, I can not tell how, *Rome, Corinthe, Asia Minor*, shall ever come to haue Church-Officers. *Paul* would, and so would I, that euery common Professor of Christ should liue vnrebukeable: much more I wish it in the teacher of the People: but to say that a matter of Rebuke, doth debarre a man simply from all such Office, is as though one should say: Christians ought to liue vnrebukeable: If therefore any commit matter of Rebuke, he is no more (nowwithstanding Repentance) to be admitted to the place of a Christian: for (to vse your owne reason) *Hee must beare his shame: that is, He must be in a lower place than before:* but he was in the estate of a Christian before, therefore now (notwithstanding Repentance) he may not be restored to the state of a Christian. Such an Argument would besee me *Novatus* or rather *Novatianus*, who is saide to denie such for ever a place in their Church, as once had fallen into sinne. Nay, this is worse than that of *Novatianus*, for he denied the Dignitie of Christian to him, that before had fallen in a Christian place: but this Newe-Learning denieth office to him, that never fell in office.

Wiselie fore-sawe the holy Ghost this soare, and therefore hath left a plaster accordingly in y<sup>e</sup> Gospel, where he propoundeth vnto vs Persons Rebukeable, both before and after their Calling: yet neither it debarred the first from entrie, nor the second from the continuance in their holy Church Function. *Matthew* and *Paule*, notably rebukeable *Before*: *Peter* and *Barnabas*, notably rebukeable *After*

*After their Calling. Matthew a Publicane: Paul an abominable Bloudfucker. Peter first an Apostate, secondly, together with Barnabas taken tardy with fowle dissembling. And if in any, there should of absolute necessitie haue beene conuersation vnrebukeable, it had bin highly necessary in *ſ Master Builders.**

If any of absolute necessitie, should haue beene vnrebukeable as was Christ, then necessarily such should haue bene his *Hands*, for such were they in their worke. Every one will cast their eye back vnto the Master workmā, & think themselves happy if they can but attaine to be so perfect: why then would Christ call into office, such as might after fal & scandalize the holy truth: had it not bin more credit to his cause, that such should first haue preached, as might euery way be vnrebukeable? would not people the sooner haue beleeeved, when they had seen *ſ Faith of Christ* so powerful in *ſ Apostle*, as he neuer once fell after the Preaching thereof?

Surely, surely, Brethren, as it would haue gone harde with a man that shoulde come to his deaths-bed vnrepentant: if Christ had not left one President of granting Remission of Sin at the last houre: so, had we not sufficient Presidents, of Iesus his Calling men To, and continuing men In the Church-office, (yea a more excellent office thā any of vs can beare) it would go hard with the poor Church. Except Angels came from Heauen, I trow she would neuer be furnished with men.

As the Priests were called to figure Christ spotles, even as the spotles Lamb figured his sacrifice: so there was required in them Persons, all outward shewe of Puritie. *Dauid* was a speciall figure of Christ the Warriour: *Salomon*, of Christ the Churches Spouse: but they and their seede might enioy that Regall roome, notwithstanding they had blemishes

mishes in their Bodies, and though they were vn-  
 washed Garments, &c. But for the Leuites of *Aa-  
 rons* Familie, one blemish would put them by: and  
 herein they fully represented our Sacrifice and Sa-  
 crificer spotles; without which, there had been no  
 Redemption for sinne. If Church-Officers now  
 shadowe Christ his Priestthoode, as did the for-  
 mer, then there were some likelyhoode of this:  
 namely, That Persons reprooueable for passed  
 fact, were ever afterwarde (notwithstanding re-  
 pentance) vtterlie vncapable of entring into, and  
 still retaining any Ecclesiasticall function. But I  
 trowe, none are so grosse to affirme, that the  
 Newe Church, or Newe Testaments Church her  
 Ministerie, doth so fore-type, fore-figure, or sha-  
 dowe the Priest everlasting, even Iesus, ordained  
 by oath, a Priest for euer after the Order of *Mel-  
 chisedech*: which if, I see not why any shoulde  
 any longer, retaine such an Argument of Angellike  
 ministerie.

23. Staffe.





## 23. Staffe.

The (a) Tabernacle built, and all things done,  
They forwards set,  
towards old *Canaan*:

(b) But by the way,  
they into mischiefes run,  
For which the Lord  
destroyed every man;  
Even all (sauiing  
*Caleb* and *Ioshua*)  
Who out of Ægypt,  
vndertooke the way.

(a) For begin-  
ning and  
perfect-  
ting the  
glorious  
worke of  
the Ta-  
bernacle  
the Lord  
gaue sin-  
gular  
giftes  
vnto Be-  
zaleel of  
*Iudahs*

Tribe, and to *Aholiah* of the Tribe of *Dan*. No  
common gifts are required in the builders & re-  
arers vp of Churches: for of the Church vniuersall  
or Catholick was the Tabernacle a type or figure:  
yet but, of a Church in the Wildernesse; as also in  
*Canaan* vnder the warfare of the Church: for only  
peaceable *Salomon* must build the glorious house  
of *I E H O V A H*: Secondly, the Tabernacle being  
ioyned together and reared vp, great enoylings  
and consecrations were required and performed,  
that so *I E H O V A H* might dwell in it continually,  
*Exod. 40.*

Here endeth *Exodus*, or the Book of  
Going out, that is, out of Ægypt.

D 3

The

The next Book *LEVITICS*, is spent in rehearsal of the service of the Levites.

The Book of *Numbers*, spendeth it selfe in Numbring the Remoovals, and pitchings of *Israel* his Tents: Secondly, in numbring the People, & divers worthy Events in the Wildernes.

The Book of *Deuteronomie*, (or second rehearsal of the Law) maketh a Repeat of the things fallen out since the Peoples comming out of *AEgypt*: containing summarily, what before was deliuered in *Exodus*, *Leuiticus*, *Numbers*.

(b) The *Israclites* ever and anon tempted *IEHOVAH* in the Wildernes; for the which,  $\S$  Lord kept them for 40. yeares in the Wildernes leading the people, (for he went before them in a Clowde on the Day, and in a Pillar of fire on the Night) not by the way that *Isaacob* and his sons traveled in the Panine, but round about, in and out, till he had by warres consumed all that went out of *AEgypt*, excepting *CALB* and *Ioshuah*. This was the fruite of abusing their Leaders, and doubting of the Lord his providence.

*Balak* (King of *Moab* and *Moab* and *Ammou* came of *LOTH* his drunken Incest, committed after his departure from *Abram* his Vnkle, and after the destruction of *Sodom*, *Gomorra*, *Zeboim*, *Admah*, the cities of the Plaine) hyred the covetous Prophet *Balaam* to accurse *Israel*: but the Beast could tell the King, that no Sorcerie could seaze on *Isaacob*: yet wicked *Isaacob*s feed could accurse themselves by running into many abominations, to the kindling of *IEHOVAHS* wrath. They overcame *Sichon* King of *Amorites*, *Og*,  $\S$  King of *Basan*, and the *Basan* Bulles: but notwithstanding that and farre much more than that, they were ever forgetting God their Deliuerer, for the which as I haue said, *Ioshuah* destroyed them.

*Aaron*

*Aaron* dieth by the way, and *Moses*, hauing called the twelue Tribes of *Israel* before him, he bleſeth them: After the which, he paſſeth from *Moabs* plaine, & mounteth the Mount *Nebti* from whence overpeering *Iordan*, he beholdeth the land of *Promiſe*, *Canaan*, from whence their fore-father *Iacob* came in time of deepe Dearth. Hauing ſcene all (*I E H O V A H* ſhewing him al) he quietly giueth vp the *Ghoſt*, being 120. yeares olde. But *Michael* the Arch-Angell, after ſtrift with *Satan*, *Iude*. 9. buried his bodie, where neuer man could finde it. *Deut.* 34. 6. And here endeth *Moses* his 5. Bookes.

The 4. latter Bookes containe 183. yeares, vnto them ad the 2369 yeares of *Gen. ſix*, and the whole will be 2552. yeares. And ſo much heere is the Worlds age.



#### 24. Staffe.

The Seede of them,  
during the 40. yeares,  
Borne in the Wil-  
denes, they onely came,  
With other two  
(as in Gods writ appeares)  
Them God did bring  
into the Land of Fame.  
(a) For *Ioshuah*,  
(good *Moses* being dead)  
By Gods appoint-  
ment doth the people lead.

(a) *Moses*  
before  
his death  
having  
imposed  
hands on  
*Ioshuah*,  
as the  
Lord had  
command-  
ed, loe  
*Ioshuah*  
was full of  
the Spi-  
rit of  
wiſdome,

Wisdom, succeeding *Moses* in Captaineshippe in *Israell*. And so beginneth the Booke of *Ioshuah*.

*Ioshuah* sending Spies to *Iericho* (the first Citie beyond *Iordan*) they come to *Rahab*, for lodging, who of the Hebrews is termed *Zonah*, and of the Greeke *Porne*: the first valuing a *Sale-woman*, the second an *Harlot*. *Iohs.* 2.1.1. *King.* 3.16. *Heb.* 11.31, *Iam.* 2. 25. She perceiuing they were *Israelites* (for *Israel* was become famous abroad) she lodged them with holy Care, beleeuing verely that her Citie and al the Land should be giuen into the hand of *Israell*: and therefore beggeth and obtaineth graunt of Life for her selfe and her Fathers house.

Officers of *Iericho* (having obserued Spies in the Towne) come and search for the *Israelites*, but *Rahab* having hid them in the toppe of the house vnder bundles of Hemp, denyeth her ghests. The Inquisitors departed, she (dwelling vpon the City wals) letteth them downe through a window by a cord, and so they retyre to *Ioshuah*.

*Ioshuah* vnderstanding from *Iehovah*, that it was time to set over *Iordan*, hee appointeth the Priestes to beare the *Arke of the Couenant* (in which Arke the booke of Couenant was put) vntill they came to the brinke of the Riuer. They comming thither, and setting foote in the water, The waters parted as did the Red Sea. The Priestes standing within *Iorden*, all the people passe over. Twelue Men in the meane time (of every Tribe one) taking vp (at *Ioshuahs* commaunde) a stone in *Iorden*, which afterwards in their Camping place, they pitched downe for a Memoriall. The Priestes no sooner set foot on the Land, beyond *Iordan*, but loe, the waters rolle together againe: for what rest is in this floodie world, longer than the Priest of Priestes setteth



settleth foote on the Seas:

The Israelites Roiall Arrivall once reported,  
Oh howe the Vncircumcised growe faint-hearted!  
Their Arrivall being in the first Moneth, they (as  
was commanded) on the 14. daye of that Moneth,  
(having first circumcised all the Males, borne for  
that 40. years in the Wildernes, in the place called  
*Gilgali*) they doe celebrate the *Passover* feast: and  
the next day after, do eat of the Corne of *Canaan*:  
wherevpon the *Manna* (a kinde of foode, that for  
the 40. yeares fell with the morning dewe, like to  
Coriander seed) it ceased. Extraordinarie provi-  
sion shall accompanie the Woman in the Wilder-  
nes: but she must not expect so much in the Land  
of *Rest*. They incompass *Iericho* six daies together,  
seven Priests blowing on 7. Rammes-hornes, euery  
day once: but the 7. day, they circuit the Citie 7.  
times, the Priests sounding: and at the seaventh  
times sounding, the Armie shouts, vpon which, the  
walles of *Iericho* fall downe flat. They sack the Ci-  
tie (Sauing *Rahabs* house) *Ioshuah* giving in charge  
that no man take any execrable stuffe of *Iericho*.  
*Achan* filcheth a Babilonish garment, 200. She-  
kels of siluer and a wedge of golde, whereby hee  
brought Gods Iudgemēt on *Israel*. The execrable  
Theete found out, He, his sonn es, daughters, oxen,  
asses, yea all that he had, were stoned and burnt to  
Ashes in the Valley of *Achor*: and reason too, for  
Gold, Siluer, &c. first dedicate vnto false worship,  
is onely consecrated by being dedicated to Gods  
Tabernacle. The man that filcheth that for his  
priuate vse, bringeth Iudgemēt vpon him, Let such  
as haue filched false Church-liuings marke this.

Some haue decmd it simply vnlawfull, that the  
ministerie of the Newe Testament (yea some, that  
none of the faithfull) should at any hand make vse  
of such stuffe: saying, *It is execrable*. Indeepe it is  
so

So regarding his former vse, but if now it bee by the holy Church dedicate to the Saints vse, it is no more execrable, *Iosh. 6. 24.* and this way the Harlots wages is made holy; *Isa. 23. 17. 18.* Let them consider of this, and not so easily condemne the true vse of God his Creatures, because of former prophanations: for al the Creatures of God are co-secrated vnto vs, by the Word and Prayer. 1. *Tim. 4. 4. 5.* and herein the Gospell is more liberall then was the Law: seeing to the cleane, all things are cleane and pure, *Tit. 1. 15.*



## 25. Staffe.

(a) This  
*Ioshuah*  
is called  
*Heb. 4. 8.*  
*Iesus*, be-  
cause He  
(not the  
*Lay man*  
*Moses*)  
brought  
*Israel* in-  
to *Cana-*  
*an*, the  
first Rest;  
a figure  
of the se-

(a) He hauing brought,  
them into promist Land,  
And (b) seated euery  
Tribe in proper lot:  
(c) Good *Ioshuah* dies.  
Then, as we vnderstand,  
The *Israelites*  
right soone had God forgot:  
For which, he ma-  
ny times did giue them vp,  
To drinke the draught,  
of Enemies, their cup.

cond Rest, into which our *Iesus* (not of *Ephraim*, as  
he was, but) of *Iudah* shal bring vs, if so we wil stu-  
die

die to enter into that rest. Without studying and striving it will not be, for the Gate is straight, and the way narrowe, that leadeth vnto life, and fewe there be that finde it. *Mat. 7. 14.*

(b) *Ioshuah* hauing seated the Tribes in their severall Lots, as God had appointed, (onely *Levies* Tribe had no such Lot, for the Lord was his speciall portion, & the other Brethren were to pay vnto them Tenths) *Reuben, Gad*, and the halfe Tribe of *Manasseh*, Then returne vnto their Lot, which fell out on the other side *Iordan*. They (as wee must) sought no Rest to themselves, till they see rest for the Bodie of *Israell*. The common good of the Church must be dearer vnto vs, then our owne particular.

(c) *Ioshuah* readie to set foote in the Graue, calleth before him the Elders of the People: rehearsing before them, the wonderfull mercies of God receiued, for the which, they were all neerly tyed vnto *I E H O V A H*: But in the end he concludeth, howsoever others were resolved, yet he together with his Household, would serue the Lord. Soone after he died, Being 110. yeeres olde, having ruled 17. yeeres: and about 50. yeeres after their coming from *AEgypt*. So endeth the booke of *Ioshuah*: the World then aged, 2570. yeeres.

Heere beginneth the Booke of *I D G E S*.

*Ioshuah* dead, the People consult with God, for the succession in gouernment. The Lord appointeth y Tribe of *Iudah*. Of *Iudah*, *Othoniel* was chosen *Iudge*, who oversawe them for fortie yeeres.

To him succeedeth *Ehud* of *Ben-jamins* Tribe, who was not (I thinke) lame, but left handed (*Iudg. 3. 15.* compared with Verse 21.) and therefore exercised that hand as most ready to drawe his dagger forth. Hee slewe *Eglon*, *Israels* oppressour for

18. yeares. From *Othniels* death, to the end of his Iudge-ship, are 80. yeares.

Heere *Shamgar* slewe 600. *Philistims* with an Oxe-goad and so helped *Israell*. But after *Ehud* his death, *Israell* forgetteth God their deliverer: for which *I E H O V A H* giueth them into the hand of *Iabin* a Cananitish King: whose chiefe Captaine was *Sisera* a Gétile. He had 900. Chariots of Iron, and twentie yeares he vexed *Israel*.

But *Israel* crying vnto *I E H O V A H*, hee raised vp in *Israell*, the woman *Deborah*, an excellent Prophetesse: who stirreth vp *Barak* (of *Naphtali*) to take 1000. men of *Naphtali* and *Zabulon*, for rescuing *Israel* out of the hands *Sisera*, *Iabins* Captaine. The Prophetesse goeth vp with *Barak*, and they ioyne with *Siseraes* huge Armie by the waters of *Megiddo*. *Siseraes* Armie is discomfited: himselfe finding a paire of feete better, than two paire of handes. Comming wearie into *Iaels* Tent, he sleeping, she knocketh a nayle into his Temples, and so brought *Barak* pursuing, to the spectacle. So had *Israel* much rest for 40. yeares: not for 40. yeares after this Triumph, but accompting 40. yeares from *Ehud*, vnto *Gideon*, next *Israelitish* Iudge.

After *Deborahs* victorie, the Lord (because of Sin, gaue *Israel* into the hands of *Midian*; for whose deliuerance, *Sedeon* of *Manasseh*, (called also *Ierubbaal*) was stirred vp, who iudged his People, 40. yeares.

To him succedeth *Abimelech* (*Ierubbaals* young sonne) hauing first murdered his brethren: and hee reigned 3. yeares.

After him *Tola*, of the Tribe of *Issachar*, helped his people 23. yeares.

Next *Iair* of *Manasseh*; for 22. yeares.

Then *Iephth* *Spurius* of *Manasseh*, for 6. yeares.

After him arose *Ibsan* of *Bethlehem-Iudah*, & Iudged

Iudged 7. yeares.

To him succeeded *Elon* of *Zabulon* Tribe, who iudged 10. yeares.

The next, *Abdon* of *Ephraim* for 8. yeares. Hee had 40. Sonnes and 30. Nephewes, that rode on 70. Asses coltes.

In his neck followed *Sampson* of kicking *Dan* Tribe: He for 20. yeares was a strong Plager of the vncircumcised *Philistims*, slaying more in his Death than in his Life. A Nazarite he was, and a figure of our Nazaret Annointed, who by his death on the Crosse, ouercame Death, and destroyed all power infernall, to the Faithfull.

After *Sampson*, arose *Eli*, of the Tribe of *Levi*, and of the Familie of *Ithamar* the 4. Sonne of *Aaron*: for *Aaron* had *Nadab* and *Abihu* slain of God in the Wildernesse, for offering with strange fire; as also he had *Eleazar* and *Ithamar* for sons.

This *Eli* became (as Priest, so) Iudge to his people, for 40. yeares. And here (examining the time of Iudges durance) the Booke of Iudges will end: within whose times, falleth the Story of *Ruth*, the Moabitish Gentile, married to *Boaz*, great Grandfather to *Dauid*. The Moabites came from *L O R* his incestuous sonne *Moab*.

1 <i>Othniel</i> rained 40. yeares.	6 <i>Tola</i> , 23. yeares.
2 <i>Ehud</i> his end of Iudgship after <i>Othniel</i> , 80. yeares.	7 <i>Iair</i> , 22. yeares.
3 From thence to <i>Gedeon</i> , 40. yeares.	8 <i>Iephth</i> , 6. yeares.
4 <i>Gedeon</i> , 40. yeares.	9 <i>Ibsan</i> , 7. yeares.
5 <i>Abimelech</i> , 3. yeares.	10 <i>Elon</i> , 10. yeares.
	11 <i>Sampson</i> , 20. y.
	12 <i>Eli</i> 40. yeares.

The yeares of the 12. Israelitish Iudges in one summe, are 339. yeares.

Obiect. But holy *Paul* preaching at *Antioch*, and

and making rehearſal of the ſacred Story, he there ſaith, that the Lord gaue vnto *Iſrael* Iudges, about 450. yeares, *Act.* 13. 20. ſo that by the former number (339.) *Paul* ſhould over-compt one hundred & eleuen yeares.

*Anſ.* Manie (and not vnlearned) haue either here affirmed the text corrupted; or elſe they haue not begunne the number of Iudges from *Iofhuahs* laſt; but they haue run back beyond *Iofhuahs*, beyōd *Mofes*, beyōd *Iacob*, even to *Iſaac*. But if they marke *Paul* there, they ſhal eaſily ſee, that he bringeth in the account of Iudges, from the time that *Iſrael* had ful poſſeſſion of their Lots. In a worde, to reſolue the doubt: *Paul* bath an eye not only to theſe 12. Iudges ſprong out of *Iſrael*, but alſo to the vncircumciſed Rulers that oppreſſed them, and into whoſe handes, the Lord gaue them becauſe of their ſins: for who knoweth not, that if the Lord gaue his people into the handes of the Vncircumciſed, (and ſo it is oft ſaid, in the booke of Iudges) then it was God that ſet the Rulers ouer them: Let vs number the yeares of the Oppreſſors.

- |   |                             |   |   |                                 |
|---|-----------------------------|---|---|---------------------------------|
| 1 | <i>Chuſon</i> , 8. yeares.  | } | 4 | <i>Midian</i> , 7. yeares.      |
| 2 | <i>Eglon</i> , 18. yeares.  |   | 5 | <i>Ammon</i> , 18. yeares.      |
| 3 | <i>Siſera</i> , 20. yeares. |   | 6 | <i>Philiftims</i> , 40. yeares. |

The halfe 11 (being Oppreſſors) do ſo  
make 111. yeares.

Which one hundred eleuen; put vnto three hundred, thirtie, nine, doth giue vp holy *Pauls* number of 450. Neither are theſe 111. yeares falling Alone, or ſucceſſiueſly to the Iudges, but Together or intermixtly with them: And therefore that 339. yeares are in mixture or cōfuſion 450. yeares, myſtically re-proouing the peoples cōfuſed manners. Let vs now number from *Iſraels* Exit from *AEgypt* hetherto.

*Mofes*

Moses governed 40. yeares.

Joshuah, 17. yeares.

The Iudgeships orderly time

339. yeares.

} The whole. 396.

Now followeth the Booke of SAMUEL.

Eli last Iudge of that Number, being now Priest in Israel, vnto him (and for the service of the Lord) *Hannah* (the wife of *Elkanah*) brought her young sonne *Samuel*: to vvhich *Samuel*, the mightie God appeared, declaring to him, the destruction of *Eli*, and his house, because he stayed not his sonnes *Hophni* and *Phineas* from prophaning the holie things. Warres being then with the *Philistims*, *Israell* went out, and caused the *Arke of Gods Couenant*, to be fetched from *Shiloh* into the Host. But the *Philistims* caught away the *Arke* (which afterwards they sent back againe) and slew the disordered Priests, *Hophni* and *Phineas*. Newes hereof comming to *Eli*, sitting without on a stoole, hee in a qualme fell downe and broke his neck, being 98. yeares old. *Phineas* wife (big with child) hearing all this, she sodainly brought forth, calling the Child, *Ichabod*, that is, *No Glory*, and so dyed.

Thus the Lord was as good as his word, sent before to *Eli*, by the man of God, Chap. 2. They that honour *IEHOVAH*, them will *IEHOVAH* honour: but if they will kick against God, and dishonour him, by their vnrepentant Prophanations, *IEHOVAH* will assuredly dishonour them: by taking their glory from them in the sight of all men.

As they haue lived not glorifying God, so they shall dye without glorie to themselves. Let Rulers chiefly learne this Lesson.



## 26. Staffe.

(a) As he stirred  
vp by  
times, 6.  
sort of  
Oppres-  
sors, so  
he mer-  
cifully  
raised vp  
twelue  
of their  
owne  
people  
to exer-  
cise pow-  
er over them besides *Shamgar* that slue the 600.  
Philistims with his Goad.

But when they cry de,  
to God, he (a) Iudges sent,  
Who did avenge,  
them on their Enemie.  
(b) At last with Iudg-  
es, they grow discontent:  
And for King, Hea-  
thenlike, they rudely cry.  
God giues to them,  
then *Saul* of Benjamin:  
Whome, after, God  
reiected for his sinne.

(b) *Eli* dead, *Samuel* Iudged *Israel* passing righ-  
teously. He waxing old, his sonnes *Ioel* and *Abiah*  
gouerned, whose inequal waies obserued, the peo-  
ple loathed Iudgeship, and desired to haue a King  
after the fashion of the Gentiles about them. The  
Lord hearing their murmuring, doth appoint *Sam-  
uel* to annoint *Saul* (of *Beniamins* Tribe) a tall fel-  
lowe to the Kingship. *Saul* seeking his Fathers As-  
ses, he found a kingdom: for comming to enquire  
of *Samuel* concerning his asses, *Samuel* annointeth  
him



him, after the which, the Spirit (not of Sanctification, but) of Gouvernment and Maiestie came vpon him. This *Saul* afterwards neglected his charge, concerning the slaughter of *Amaleks* Cattell, and *Agag* the King, the Lord therefore taketh from him the former spirit, and gaue him ouer to a Spirit of Frenzie: commaunding *Samuel* to annoint *David*, the youngest sonne of *Ishai* of *Bethlehem-Iudah*, (the Towne of *Boaz* and *Ruth*) vpon whom came the former Maiesticall Spirit. After this, *Saul* ceased not to persecute *David* (which persecution was cause of penning most of the Booke of *Psalmes*) but *David*, (though hee had him at vantage) would not hurte him. In the end, consulting with a Witch at *Endor* (for before, hating *Samuel* (and *Samuel* now was dead) hee runneth to the Devill to speake with *Samuel*) *Saul*, the next day after was slaine (together with his Sonnes) in his warres with the *Philistims*, running himselfe desperately on his swordes pointe.

Thus the wretched King run from sin to sinne, till sinne slewe him. From a lesser sinne, he runnes to a greater, and from the greater vnto the greatest, till he meete with his match: that is, with a sinne that ouermatcht him and brought him vnder foote. Let Kings beware of sparing any cursed *Agag*, or any fat Idole Religion, as is that of *Romes* (for the belly is *Agags* God) least the Lord leaue them to run sins race, the best end whereof is but shame and confusion of face. Seeing wee are all called to be Kings, vnto God, Let vs spare neither fat sinnes, nor leane sinnes, sinnes lesse or more gainefull and pleasurable, but let vs kill the all: for as the bleating of the Cattell, bewrayed *Sauls* halting, so will the crying of one sinne vnmorised, bewray our hollow hearts, and prouoke the

the holy one to Iudgement.

The time of *Sauls* Raigne, and of *Samuel* his Iudgeshippe together, make 40. yeares.



27. Staffe.

(a) See for (a) Then *Samuel*  
this, into did *David* King annoint,  
the An- Who was of *Iu-*  
notation *dab*, (b) gracious, good & true,  
next be- fore.

(c) Then *Salomon*  
(b) As *Da-* his Sonne, he doth appoint  
uid suc- Him to succede:  
ceeded

*Saul*, so as book of Kings doth shew,

he raig- This *Salomon*  
ned in for (d) Tabernacles Rite,  
all good- Did build a Glo-  
nes (ex- rious Temple, Gods delite.  
cepting  
the

slaughter of *Uriah*, & the defiling of his wife, *Bath-sheba* marrying at length with *Bathsheba*, by whom (the adulterous childe dead) he had *Salomon*; the figure of *Iesus*, y<sup>e</sup> peaceable Spouse of his church; even as his Father *David* was the speciall type of *Iesus*, the slaughter of his Churches foes.

And here beginneth the Bookes of *KINGS*.

(c) *David* in his old age, caused *Zadok* the Priest, *Nathan* the Prophet (he that reprov'd *David* for his Adulterie) with his valiant men, to carry his Son  
*Salomon*

*Salomon* downe on his Mule to *Gihon*, and there (the Priest anointing him with oyle taken out of the Tabernacle) to proclaime him King; who did so, crying, *God saue king SALOMON*. After that, *David* having exhorted his sonne to fear the Lord, As also, informing him of *IEHOVAHS* will concerning the Temple, he dyed: having raigned seaven yeares in *Hebron* (where hee was the second time annointed) & 33 yeares in *Ierusalem*, where he was the third time vncted.

(d) In stead of the Tabernacle formed in y<sup>e</sup> *Wildernesse*, *Salomon* by the Lord his appointment, buildeth a Temple, divided into y<sup>e</sup> 1. *Court*, 2. *Holy*, and 3. *Most Holy*, as was the Tabernacle. The Stone was hewen and first made euen, and afterwards were conioyned together, for the rearing vp of walles: so that it is said, *There was not heard the voyse of an hammer in setting of it vp.* 1 *Kin.* 6. 7. This signified, that the Temple spiritual of our Iesus, greater then *Salomon*, namely, the Church of the Newe Testament, should consist of spiritual stones, namely, Men and women, who first should be hewed & made smooth, as *Iohn Baptist* smoothed the way to Christ, by the preaching of Prophets: and having once the visible spirituall knobs hewen off, then they should conioyne and knit together into one communion. This was cause that *Iohn Baptist* would not baptize any, but such as first Confessed Sinne, giuing hope of Amcndment. And this was it that holy *Peter* respected, when he said, *And yee as lively stones be made a spirituall house.* 1. *PETER*, 25.

*Obiect.* But the Church of England was not a People first smoothed and fitted by the word, for Communion. *Answer.* The Brownist and Anabaptist lye. For it was not any King or Queen of this Lande that planted the Church here. It was the

the ministerie of God his word brought into this Land, in the Apostolicall times: a Colonie of Christiāns being then seated by *Glascon-bury*; whose word and example enlarged Christianitie. Looke how a stone cast into the water begets one circle, that another circle, and so multiplies till it come to the outside, euen so did the Faith of the fewe Christians enlarge it selfe in the hearts of that ages people. (See for this my *Antidoton*, *ELOHIM* and *New Ierusalem*.) which faith howsoever it afterwards became corrupted, yet could neuer be extirped: for the seed of faith in euery succeeding age remained inuiolated in the harts of manie, at least for that which is *Essentiall* in Christianitie.

While the Church was incorrupted (as in her first plantation) there could not be any harsh loud hammerings, sharpe inuectiues: but some of the Spirituall stones leauing their place, some of the Pillers inclining &c. there must of necessitie bee sometimes rough doctrine and legall menaces.

In this Temple, were two Pillers, the one called *Iachin* (or stabilitie) the other called, *Boaz*, or, In strength. To these two, our Saviour casteth his eye, when he saith, *Him that overcommeth, will I make a Piller in the Temple of my God, &c.* Revel. 3. 12.

Every thing in this Temple, was *Glorious*, figuring the glorious estate of a Christian: *Proportionable* and *Orderlie*; figuring the proportion and order of Christes Church: *Precious*, signifying the high valewe of a Christian: and nothing there was, that is not for our erudition.

*Salomon* having finished the work, he dedicates it by Prayer to *ИЕХОВАИ*. The Lord giueth vnto him wisdoine beyond all measure of other men. But least he should think he stood of himselfe, the Lord

Lord for a season leaues him to himselfe, who by meanes of strange women fell to grosse Idolatrie, not onely marrying with *Pharaohs* daughter (a figure of the Gentile Church) but also concubining Many. At last the Lord (who hath promised to *Dauid* his Father, that, If *SALOMON* sinned hee would chastise him with the Rod of Men, but his mercie should not depart away from him, as it did from *SAVL*: He giueth to *Salomon* grace to repent, and not onely that, but he appointeth him to be y<sup>e</sup> holy Ghosts Scribe, for three Canonickall bookes. In the first Booke (intitled *Proverbs*) he setteth downe positive Lawes for initiating all People of all ages, sexes, callings: notably inveying against the Idolatrous Church, vnder the person of the strange woman. Bitten Child, fire dreads: he spake of experience.

In the second Booke, (entitled, *Ecclesiastes*, or *Preacher*) he taketh his Puple into a higher seat, & there letting him see the things vnder the Sun, secretly compared with things about the Sunne, he concludeth all belowe to be *Vanitie*.

In the third Booke, (entitled *Song of Songs*, or *Canticles*) he superlateth, or carrieth his Discipline about the Sunne, to let him see the mysticall Vnion of *Christ* & his Church, together with their Loue, signes and spirituall Amours. Oh the wisdom & mercie of God. To these that are called according to his purpose, all things worke to the best, *Rom. 8. 28*, yea, *Sinne and all*. The greatnesse of *Salomons* sinne, was matched and ouer-matched with the largenesse of Gods loue; wherby it came to passe, that his Loue to Holinesse afterwards was enlarged. The verie Patern of euery true Penitent. And he that knows not this, knoweth nothing yet as he should knowe.

Having finished these three Bookes (three de-

grees of Ascension from Sinne : as was *Peters* triple confession of Loue, for his threefold denvall) he afterwards dieth, hauing raigned ouer all Ierusalem 40.yeaues; leauing his sonne *Rehoboam* to Raigne after him.

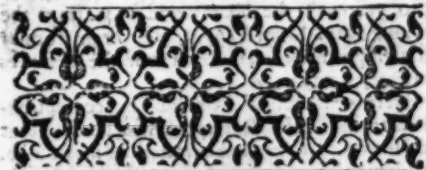


## 28. Staffe.

(a)Reho-	In his(a)sonnes daies,
boam his	for wickednesse and sinne,
Son, for-	God rent the Tribes,
saking	from <i>Salomon</i> his bloode.
the coun-	Kingdome of <i>Iu-</i>
sel of the	<i>dah</i> , here did first begin,
Aged,&	To which the Tribe,
cleauing	of <i>Ben-iamin</i> fast stood.
to the	The ten Tribes King,
desperate	(as holy Scriptures tell)
aduise of	Was after this,
young	term'd King of Israel.
start vps;	
(who wil-	
led that	
his little	

*Finger should be sorer vpon the People, than was his Fathers lynes*) Ten of the Tribes doe Schisme from *Rehoboam* despitefully; who take vnto them *Ieroboam* the Sonne of *Nebat*, and create him their King. From this time, the king of the ten Tribes, was called King of ISRAEL. The other two Tribes that stood

stood to *Rehoboam* (lawfull, though wicked king) they henceforth were called *Iewes*, and their King, King of *IUDAH*: together with which *Judah*, *Benjamin* stode, on whose hilles (as on shoulders, *Deu. 33. 12.* the Temple of *IEHOVAH* stood. Thus the Son of the right hand, set his shoulder to the Lyon of *Judah*, for supporting Church and Church-worship. Worthy was *Ben-i-amin* to stand on the Right hand of *Iesus* our Lyon of *Judah*.



## 29. Staffe.

These ten Tribes *Israelites*, (a) falling from God,  
They fell into the hands  
of *Assurs* King:  
Who led them far  
away, (a righteous rod)  
As for the two Tribes  
*Iewes*, from them did spring  
Some holy Kings:  
But euer and among,  
They grieued God,  
and did his Servants wrong.

(a) They  
Schism-  
ing or  
rending  
them-  
selues  
from *Da-  
vids*  
house,  
*Ieroboam*  
to keepe  
them  
from sa-  
crificing  
at *Ierusa-  
lem*,

(neither was it lawfull any where else) he reareth  
vp an Idole in *Dan*, and another in *Bethell*, appoin-

ting Tinker-like fellowes (such as we haue a number) for sacrificing Priests. By this meanes, as they had Schized from the true Church, so now likewise from the true worshipping to a false. Neither after this did the kings of *Israell* better, of whom therefore still the holy Ghost saith, *He followed Ieroboam the sonne of Nebat, who caused Israel to sinne.* This Supream head of Idolatry sprung out of *Ephraim*, and begun his Raigne with *Rehoboam* of *Iudah*.

The age of the *Olde* and *New-world* here, was 3030. yeares. Of the *New-world*, 2344. from the Promise. 1917. From *A Egypt*, 516. From former Iudgeshippe hitherto, 120. And from the Temples structure, 36. yeares.

Heere we must beginne a double accompt, because of this double Regiment, which after that Schisme or Rent, was neuer vnited or made one. And it may be a figure of Romish Idol-people (moe by a great many then *Iudah* the orderly people) who will neuer returne to the vnitie of true Faith: but rather couet to die in that Papisme-apisme, *Babel*, Confusion.

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#### IVDAH.

1 *Rehoboam* raigneth ouer *Iudah* and *Beniamin*, 17. yeares.

2 *Abiam*, called also *Abijah*, *Rehoboam* his son he succeeded & raigned 3. yeares: wicked he was, as was his Father: but for *Dauids* sake, G O D gaue vnto him a Light, (that is, a Son) to Raigne after him. He begun his

#### ISRAEL.

1 *Ieroboam*, King of *Israel*, (or ten Tribes) stretching out his hand against the Prophet that denounced Iudgement against the Altar in *Bethel*, that hand of his withered. He beseecheth the prayer of the Prophet: who praieth vnto God, wherevpon the had was healed. At this



## IUDAH.

Raigne in the 18. yeare of *Ieroboam* King of *Israel*.

3 *Asa* his Son, succeeded, better than Father or Grand-father. He begun his raigne in the 20. of *Ieroboam*. Hee tooke the Sodomits out of the Land, destroyed Idoles: deposed his Idolatrous Grand-mother *Maacha*: in a word, many worthy things did hee, and the rather at the worde of the Lord comming vnto him by *Azariah*, the Sonne of *Obed*. Having warres with *Zerah* of *Ethiopia*, hee cryed vnto God thus: It is nothing with thee to helpe with many or few: therefore helpe vs oh Lorde our God, for we rest on thee and in thy name are we come against this multitude: Oh Lord, thou art our God, Let not Man prevaile against thee. SO I E H O V A H smot the *Ethiopsians*, and amazed that people: so that good *Asa* and his Armie prevailed, and

## ISRAEL.

time the Prophet plainly saide that, A Childe should be borne vnto the house of *David*, *Iosiah* by name, who vpon that Altar should sacrifice the Idole Priestes. This was spoken 300. yeares, before *Iosiah* was borne. *Ieroboam* dyeth an Head Idolater, hauing reigned 22. yeares.

2 *Nadab* his Sonne, was half king in his Fathers two last yeares: for he begun his Raigne in the 2. yeare of *Asa* king of *Iudah*.

3 *Baasa* killed *Nadab*, and reigned ouer *Israel* 24. yeares. He consumes *Ieroboams* house. His raigne begetteth in *Asa* his 2. yeare.

4 *Elah* his sonne, was Vice-roy in *Baasa* his 2. latter yeares: for he begun his raigne in the 26. yeare of *Asa*.

5 *Zimri* slewe his M. *Elah*. Against *Zimri*, arising *Omri*. *Zimri* burnes himselfe in the Kings house, together with the house. *Omri* maketh pla-

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ooke a great boorie.

This King smot an excellent Covenant with the Lord : with whom, ioyned not only his people of *Iudah* and *Beniamin*, but also diuers strangers out of *Ephraim*, *Manasseh*, and *Simeon*, *Israelites*. At which time, was offered vp vnto *Iehoram*, much of the *Ethiopian* spoyle. Having raigned 41. yeares, he dyed of he gowt.

4 *Iosaphat* his son succeedeth : beginning in his Fathers last years. A good mā for Church reformation. In his time *Elishah* (or *Elias*) prophecieth in *Israel*: and after him, prophecied there *Eliseu* (or *Elisha*) his servant : vpon whom (*Elishah* rapt vp in a fiery chariot) the Spirite is doubled: he working twise so many miracles as did *Elishah*. *Iosaphat* being in affinitie with *Ahab* of *Israel*, he accompanieth *Ahab* to battell against *Ramoth*, Notwithstanding the Prophet *Mi-*

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gye Statutes. Against him ariseth *Tibni*, but *Omri* prevailed. He raigned the (Rivals time ioyned to his) 12. yeares.

6 *Ahab* (an euil slip of *Omri*) followeth: beginning his Raigne in *Asa*, his 38. yeare. He married with vncircumcised *Iesabel*, Daughter to the *Zidonian* King: He bad, She worse: the Devill put them together. In his time, *Elishah* the Prophet was famous. He reprooued *Ahab* for reauing *Naboth* of his Life and Vineyarde: telling him plainly, that his House should come to nought, and that painted *Iesabel* was destinat for Dogs-meat, and so it fel out: for *Iehus* afterwards caused her to be cast downe from a loft. They that doe humble themselues shall be lift vp, but the proud God resisteth, and will cast downe. He raigned 22. yeares.

7 *Achaziah* his Son begunne to Raigne in

## I V D A H.

*Iehaiab* had before tolde him and *Ahab*, the issue: but comming into the Field, he was glad to flie with shame. Good-men must looke for no good, by ioyning with Idolaters. He Raigned 25. yeares and died.

5 *Ioram* his Sonne, (called also *I E H O R A M*) Raigned together with his Father, from his Fathers 17. yeares, and so continued 4. yeares after his Father. He is said to raigne 8. years, which time necessarily is counted fro his Fathers, 22. what time he begunne his more free Raigne, that 22. being the 5. of *Ioram* of Israell. Because this Foole married with *Ahabs* daughter, therefore Father *Iehosaphat* is once called king of *Israell*. He became a notable Idolater. Vnto him cometh a Letter from *Eliiah* (were it writ before his being wrapt vp, or miraculously after, I know not) wherein was red his destjnie:

## I S R A E L.

*Iehosaphat* his 17. yeare. He Raigned two yeare, which fell out in his Father *Ahabs* 20. and 21. yeare.

8 *I O R A M* his brother began to Raigne in his Father *Ahabs* 21. and 22. yeares of his Raigne: which was in the 18. and 19. of *Iosaphat* of I V D A H, and in the second yeare of *I O R A M* *Iehosaphat* his Sonne, then halfe King with *Iehosaphat* his Father. This man tooke away the Image of *Baal*, which his Father made: but yet st od an Idolater. With this fellow *Iehosaphat* of *Iudah* did go to warre with *Moabs* for the King of *Moab*, hauing become tributarie to *Ahab*, he now (*Ahab* dead) rebelled: Now *Elisha*, (or *Elisew*) the Prophet is famous: and therefore, before their going vp, with him the Kings consulted: who assureth them of victorie. Hauing raigned 12. yeares *Ioram* died.

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namely, That his Guts through horrible paine should fall out of his belly. And so (2. yeares after) they did; and so he died.

6 *Achaziah* (his youngest sonne) finished the Fathers last yeare, and was slaine.

7 *Athaliah* his Mother succeeded (she was *Ahabs* Daughter, and Grandmother to *Ioash*) she killeth all the Kings seed she can catch. But *Iehoiadah* his wife stealeth away *Ioash* (*Achaziah*, or *Ochoziah*, his youngest sonne) and keepeth him and his nurse, 6. yeares in a Chamber.

In the 7. yeare *Iehoiadah* the Priest (having published abroad the life of the Childe, hee bringeth him before 7 Captaines and People: and in the Temple annointeth *Ioash*.

8 *Ioash* (called also *Iehoash*) annointed King, at that instant *Athaliah* the traitorous Queene, commeth in, crying

9 *Iehu* is annointed King. He slayeth *Iezabel* and all *Ahabs* house: for *Nabaoths* blood, cryed for bloode as did *Habels*. He maketh *Baals* Priests beleue that hee would sacrifice before the Idole. All the Priests gather for that supposed sacrifice. They being ôce in *Baals* house he slew the al. Notwithstanding, (for this was but a staring Zeal) he afterwards fel to palpable Idolatry: & al *Israel* became so notably wicked, as I N H O V A H loathed *Israel*: in so much, as *Hazael* of *Aram* in Syria smot them in all the coasts of *Israel*. *Iehu* hauing reigned 28. yeares, he dyed.

10 *Ioachaz* (or *Iehoachaz*) his sonne succeeded: beginning his reign in the 23. yeare of *Ioash* of *Iudah*. He, following the waies of *Ieroboam*, the Son of *Nebat*, caused *Israel* to sinne: for which, the Lorde gaue them into the hands of *Hazael* King of *Aram*,

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Treason, Treason : but her selfe was the Traiteresse, and so she found it: for she was haled out and slaine, having vsurped 6.yeares. During *Iehoiadah* his life, *Ioash* walked vprightly: but the good Priest dead, the Nobles of *Iudah* come vp, and with flattering reverence, first causeth a neglect of GOD his House: and then pulleth in their Groues, Idoles and false worship. God stirreth vp Prophets to reprove that, but they stop the care. Then the Spirite of

and into the handes of *Benhadad* King *Hazaell* his sonne. Hee raigned 17.yeares, and dyed:

*I E H O V A H* comming vpon *Zechariah* (the Son of *Iehoiadah*) he thus protested before the People: Thus saith God, *VV*hy Transgresse you the Commandements of *I E H O V A H*? Surely yee shall not prosper: because ye haue forsaken the Lord, he hath also forsaken you 2.Chron.24.

The frantick Idolaters, hearing this, do stone him in the Court of *I E H O V A H*s house: euen betweene the Temple and y altar. *Mat.* 23.35. By the time that yeare was out, *I E H O V A H* stirred vp the *Aramites* against *Iudah*: who came a small number, but conquered, spoyled, slaughtered as they would, leauing *Ioash* behinde them in greater miserie. The *Aramites* departed, the Lord stirreth vp *Shimrah* an *Ammonite*, and *Iehozabad* a *Moabite*, who slewe the King on his bed. He beganne his Raigne at 7.yeares, and Raigned 40.yeares.

And here I would gladly know of *Sebastian Castilio* and his ignorant followers, what leadeth the to affirme, That *Salomon* his bloode ended in *Achaziah* (or *Ochaziah*) the sonne of *Iehosaphat*? what should make them write, that *Ioash* was of *Iudah*.

the sonne of *Iosaph*, the sonne of *Ionah*, the son of *Eliakim*, the sonne of *Melcha*, the sonne of *Memna*, the sonne of *Maithata*, the sonne of *Nathan*, King *Salomon* his brother: To passe by a Sea of errour, which this ignorance bringeth into the Genealogie of *Iesus*, let the Reader search the Scriptures, *2.Ki. 11. 2. 3.* & *2.Chron. 22. 10. 11. 12.* and the next Chapter wholly: and he shall see clearely (as at Noon-day) that *Ioash* was *Achaziah* his sonne, as we haue written. Nay read *1.Chron. 3. 10. 11.* and there it is thus written: And *Salomons* sonne was *Rehoboam*, whose son was *Abiah*, his sonne was *Asa*, his sonne *Iehosaphat*, his sonne *Iram*, his sonne *Achaziah*, his sonne *Ioash*, &c. what can bee more plaine. If *Castilio* and his Opinators knew not how to reconcile *Matthew* and *Luke* their Genealogies (whereof in his place) they should rather haue acknowledged their ignorance, then seeme more skillfull by broaching abhominable errour. But me that would not seeme ignorant of any point, doe commonly stumble (in that height of pride) even in clearest points.

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9 *Achaziah* (*Ioash* his sonne) succeeded: being aged, 25. yeare: Hee reigned 29. yeares, accounted from his Fathers 38. yeare, that being the second yeare of *Ioash*, King of *Israel*, and he then his fathers Vice Roy. He slew these that slew his Father: but hauing an eye vnto *Moses*

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11 *Iehoshaphat* (or *Ioash* Son of *Iehoshaphat* (or *Ioachaz*) beginneth gouernment in the 15 of his father; that being the 37. of *Achaziah* of *Iudah*. He reigned 16. yeares. Being prouoked by *Achaziah*, he went against him, tooke him captiue, and then went to *Ierusalem*, making much

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his Law, he woulde not kill the childre for their Fathers fact. He warred with *Iosh* (or *Iehoash*) King of Israel, but came to the worse. In *Ierusalem*, they working treason, he fled to *Lachish*. They send after him, & there slay him. But hee was buryed with his fathers at *Ierusalem* in the Citie of *David*. As *Ieroboam* of *Israel* (*Iehoash* his son) begun his raigne in this mans 15. yeares: So, this man endeth his Life and Raigne in the 15. yeare of *Ieroboam* his Raigne.

10 The States of *Iudah*, in the next place do Raigne 11. yeares: even vntill *Ozias* his Raigne, who begunne his Regiment (2. *Chro.*: 6. 1. compare with 2. *King*. 15. 1.) in the 27. of *Ieroboam* of *Israel* his Raigne, which must needs be 11. whole years after *Amaziah* his Father. I V D A H's states occupy that, Now *Ioell* beginneth to prophetic.

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spoyle. In this mans time holy *Elisha* (after many miracles wrought) dieth.

12 *Ieroboam*, his son succeeded. He begun his raigne in his Fathers last yeare, that being 7. 15. of *Amaziah* of *Iudah*. Hee raigned 41. years. In his time, the Prophet *Jonah* was sent by the Lord to *Ninive*, the Metropolitane Citie of *Assyria* there to proclaim: Iudgemēt against the Citie. Hee imagining finall credite by such a Sermon, doth by Sea flee another way. The Lord by a Tempest pursues him. The Mariners cast out *Jonah*. A Whale receiueth him; who after 3. daies, casteth *Jonah* vpon Lande. So was the Earth the third day to deliuer vp *Iesus*, *Mat.* 12. 40. Neither Earth nor Sea can hide or drowne that true Light, which God hath appointed to be declared to a People. After *Jonah* his being cast vpon

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11 *Ozias*, or *Uzziah*, called also *Azariah*, the sonne of *Amaiah*, hee succeeded the Stats regiment, being aged 16. yeares: beginning his raigne in the 27. yeare of *Israels Ieroboam*. Hee raignes 52. yeares. This King had a zeal beyond knowledge, which led him to burne incense, vpon the Altar of Incense: which thing only appertained to the Priest *Azariah* the Priest, accompanied with 80. valiant Sacrificers, withstoode and reprooued him. The King is thereat wroath. The Lord as wroath at him, he smites his impudent fore-head with open Leprosie. Then was he compelled to go out, and because of that disease, hee dwelleth in an house apart, vntill his death. In this mans time *Isaiah*, (or *Esay*) begun to Prophecie. He is called the Euangelical Prophet, because hee foretolde of Christ, and the state of the new Church

on the shore, the Lorde reneweth his Mandat: he goeth to *Ninirvie*, and proclaimeth destruction after 40. daies. They at the first hearing, believed that they therefore generally humble themselves, and for that time are spared.

This king restored the coast of Israel, from the entrie of *Hamath*, vnto the sea of the wildernes according to the worde of the Lord by *IONAH* the Sonne of *Amittai*, the Prophet, which was of *Gath-Hepher*. But this *Ieroboam* followed the steps of the first *Ieroboam*. In his time, begun likewise *Amos* & *Hosheah* to Prophecy.

13 *Israels* Kingdom, thencefoorth vntaied for 22 yeares full: even vntill *Zacharie*. Nowe *Hosheah* plainly telleth *Israel*, that she was not *INHOMAS* wife. Here was like Priest, like People.

14 *Zachariah*, *Ieroboam* his Sonne, begun to



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so plainly, as if he had seene Christ & the new Testamentes Church, with the bodily eye. He plainly fore-sawe the generall obedience of Israel to Christian faith, after the fulnesse of the Gentiles were come in, Chap. 59. 20. 21. So Paul vnderstands that, Rom. 11. 26. Secondly, hee plainly foresawe, that Israels obedience vnto Christian Lore, shuld be vnspcakable glorious, & their spirituall Light to be more than had bene the Gentiles, Cap. 60. That Paul insinuateth, Rom. 11. 12. and blessed Iohn hath in the Spirite pointed plainly out their Churches Glorie. Reuel. 21. Thirdly: *Isaiah* foresawe, that the Israelites obedience should bring life vnto the Gentiles dead (the Primitive Churches haue all died) 60. 3. 4. 5. &c. This Paul confesseth, Rom. 11. 15. And holy Iohn acknowledgeth, Reuel. 21. 24. & 22. 2. This, men wil not

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Raigne in the 38. yeare of *Azariah* king of *Judah*, 2. King. 15. 8. which was fully 22. years after his Fathers death. A wicked man was hee, and therefore slaine by *Shallum* the sonne of *Iabesh*, and that in the Peoples sight. He reigned but 6. Monethes.

15 *Shallum* hauing slaine *Zechariah*, begun to raigne in the 39 year of *Azariah* of *Judah*. Against him riseth *Menahem* the sonne of *Gadi*, who slew *Shallum* in *Samarina*. So that hee reigned but a Moneth.

16 *Menahem* immediatlie vppon *Shallums* death, beginneth his regiment, and hee reigned 10. years. But vnto him, the Citie *Tirzah* (in *Israel*) would not open her gates. He therfore smot it, and ript vp all their women with child. Now God stirred vp *Pul*, the *Assyrian* King, against *Israel*, who puld 1000. Talents of Siluer from *Menahem*, which *Menahem*

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nowe see. If they would, they should be humbled in their blindnes, which shal raigne (though question be vpon question) till *Israel* be called.

12 *Iotham* his Son, begun to raigne in the 2. yeare of *Pekah* of *Israel*, (which was his Fathers last yeare) and hee raigned in *Ierusalem* 16. yeares. He built in the Lords house; in the Cities wall: in the Mountaines and forrests. He prevailed against the *Aramonites*, & became mightie, because he directed his way before *Iehovah* his God. Nowe begunne *Micah* to propheticke against *Ierusalem* and *Samaria*.

13 *Ahaz* (or *Achaz*) his Son, succeeded: beginning to raigne in the 17. yeare of *Pekah* of *Israel*, and he raigned 16. yeare, as did his Father. In his daies, came vppe *Rezin*, King of *Aram*, whose heade Citie was *Damascus*: and *Pekah* the Sonne of *Remaliah*

hem puld from *Israel*.

17 *Pekachiah* his son, begun to raigne in the 50. yeare of *Azariah* of *Iudah*. He raigned two yeares: and was slain by his Captaine *Pekah*, in *Samaria*.

18 *Pekah* the Son of *Remaliah*, begunne to raigne fully in the last yeare of *Azariah* of *Iudah*. He raigned in *Samaria* (Metropolitane of *Israel*) 20. yeares. In his time, *Tiglah Pileeser* king of *Assur* came vp, and tooke diuers Cities, and carried the people away to *Assur*. *Hoshea*, the sonne of *Elah* slayeth *Pekah*.

19 The States of *Israel* now gouerne. for 9. yeares, though vnder *Tiglah Pileeser*, who had before tyme captived them.

20 *Hoshea* (called also *Osee*) beginnes his raigne in the 12. yeare of *Ahaz* of *Iudah*: and a bad man he was. Against him *Iehonah* sendeth *Salmanesar* king of *Assur*, who

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## ISRAEL.

king of Israel, whose hee  
Citie was *Samarra*, and  
he of that Citie head,  
*Isa. 7*. These two smoak-  
ing Firebrandes feare  
*Ahar*, *Isaiah*, from the  
Lord, laboreth to com-  
fort him, but the hypo-  
criticall beast believeth  
not, when he would be  
thought to beleue much.  
Mangre his hart, *Isaiah*  
giveth a signe, namely,  
the birth of Iesus Christ  
on a Virgin, whereof he  
was vnworthie. *Pe'ah*  
slewe in one daye, sixe  
score thousand of *Iudah*.  
*Zickri* a mightie man of  
*Ephraim*, slaieth *Maassei-ah*  
the Kings sonne, and  
*Azrikam* the Stewarde  
of his house; and *Elkanah*  
the second after the  
King. The *Edomites* doe  
plague him: the *Philis-  
tims* invade him: *Tiglah  
Pilaezer* of *Ashur* trou-  
bles him. All are of his  
iack, but he will not for-  
sake his grosse Idolatry.  
Nowe *Isaiah* & his chil-  
dren were signes to *Iu-  
dah* and pointed at of  
the Idolaters, *Isai. 8. 18.*

took *Hoshea* prisoner, &  
after 3. yeares besieging  
*Samarra* (which was the  
9. yeare of *Hoshea* his  
raigne) he tooke it and  
carried *Israell* away to  
*Ashur*, and there seated  
them: since which time,  
*Israel* hath not beene  
heard off. The King of  
*Ashur* having carried *Is-  
rael* away, he placeth  
in their Roomes (in *SAMARRA* her Citie)  
a Colonie of his owne  
vncircumcised People.  
*IEHOVAH* sendeth *Ly-  
ons* amongst them, de-  
vouring. They signifie  
that vnto their king, say-  
ing further: That they n<sup>t</sup>  
knowing how to worship  
the God of *Israels* Land,  
that Countries God there-  
fore so plagued them. The  
King sendeth one of *Is-  
raels* Priests back: who  
dwelling in *Bethel*, did  
teach the People. Some  
part of *IEHOVAHS* wor-  
ship they received, and  
vnto that part, they ad-  
their forraigne Idole,  
home-bred worship.  
*Salmanassar*, their king

## IVDAH.

## ISRAEL.

So is Christ and his members. *Heb. 2. 13.*

14 *Hezechiah* his son, (a worthy reformer) begun to Raigne in the 3. yeare of *Hoshea* of Israel: which was the last yeare of his Father. In his 4. yeare (being then aged 29.) *Salmanesar* commeth against Israel & captivateth *Hoshea* & his People. And in the 14. yeare of this King, *Senacherib* of *Asshur*, commeth against IVDAH. His chiefe Captaine was *Rabshakeh*, a notable Railer. *Isai. 36.* The Lord comforteth *Hezechiah* by his Prophet *Isaiah*. *Rabshakeh* (hearing of Warres at home) raiseth siege after all his scolding: but by the Angel of I E H O V A H, in one night were slain, one hundred, four-score and five thousand

of the *Assyrians*. After that, *Salmanesar* in his Idol Temple at home, was slaine by his two sons, *Adramelech* and *Sharezer*. He dead, *Esar-Haddon* his sonne Raigned in his stead.

*Hezechiah* sick, *Isaiah* commeth vnto him, and (after the Kings humiliation before I E H O V A H) he

dying, his son *Esar-Haddon*, brought more of his Rascals to *Samaria*, and then partes, *Ezra. 4. 2.* Enemies vnto the good work of God they were ever. For that, as also for their Linsy-wolsie worshippe, the Iewes would haue no medling with them, *Ioh. 4. 9.* The Iewes would be followed of all haters of Idolatrie.

But here we leaue Israel, vnder the heauie Lash of I E H O V A H Captiues in vnknowne parts of the Worlde: a People vnknowne, howsoever supposed. *Ezra.* (or *Esdra*) in that second Booke, Chap. 13. Verse, 39. beginneth a strange tale of them.

About this time, *Nabum* prophesied *Ninives* fall.

he giueth to him a signe of Life for 15. yeares : for the shadowe of the Diall hereupon went backward ten degrees in the Diall. *Berodach Beladan* (Babels King) vnderstanding of the Miracle, he sent to *Hezekiah* presents. He letteth the Strangers see all his treasure, furniture, &c. whereas the Lord is angry; and therefore sendeth *Isaiah* to tell him, that his seede should be carried away captiue to Babel. Hauing raigned 29. yeares, he died.

15 *Manasses* (or *Manasseh*) his sonne succeeded at the age of 12. yeares, and he raigned 55. yeares. Hee beginning with as deepe Idolatry, as had *Achaz* his Grand-father, God stirreth vp *Assur* king, (*Esar-Haddon*) who fetters him, and carrieth him Prisoner to Babel. He humbling himselfe in his Chaines (happie Chaines that humble a man) the Lord is mercifull vnto him. *Assur* sending him home, wherein better maner he finished his daies. In his time, *Habakkuk* prophecieth.

16 *Amon* his Sonne succeedeth, for two yeares: his seruants slewe him, for which the People slewe them, and enthronized his Sonne *Iosiah*.

17 *Iosiah* (or *Iosias*) next raigneth. Eight yeares old at his Coronation, and he ruled 31. yeares in *Ierusalem*. At 12. yeares of age, he wrought a great Reformation: performing vpon *Bethels* Altar, that which the Prophet had fore-told 300. yeares before. In his 18. yeare he kept a most Royall Passouer. *Jeremiah* in his Raigne began to Prophcie: so did *Zephaniah*. The Lords Trumper now sounded nothing, but *Iudah* must to Babel Prisoner for 70. yeares. False Prophets sound A false peace, and therefore shame came vpon them. *Huldah* y<sup>e</sup> Prophetesse telleth *Iosiah*, that because his heart melted at the reading of *Moses* Originall, he shoulde  
be

be taken away ere *Iudahs* fearefull fall. Going into Battell against *Pharaoh Necho* King of *AEgypt*, he was slaine at *Megiddo*.

18 *Iehoahaz*, or *Ioahaz*, called also *JOHN* and *Shallum*, a younger sonne of *Iosiah*, he succeeded at the Peoples appointment. Hee Raigned but three Moneths: for then *Pharaoh Necho* put him in bondes, and carryed him into *AEgypt*.

19 *Eliakim* (called also *Iehoiakim* and *Iakim*) elder brother to *Iehoahaz* by 2. years, Him did *Pharaoh Necho* make next King. Now *Iudahs* obedience was like rotten Figges.

From the Schisme of the *Tenne Tribes*, from the *Two* (wherevpon arose, King of *Iudah*, King of *Israel*) vnto this *Eliakim* his 3. yeares are 370. yeares.

The World aged, 3400.



30. Staffe.

(a) <i>Ne-</i>	Their Sinne vpheapt,
<i>buchad-</i>	God sendeth them away,
<i>metzar,</i>	To Babylon,
commeth	in (a) three Captiuities,
against	For (b) seauentie yeares,
<i>Ierusa-</i>	they bide in <i>chaleea</i> .
<i>lem,</i> in	Then (c) against <i>Babel</i> ,
<i>Iehoi-</i>	(d) <i>Mede-Persy</i> doth arise:
<i>kim,</i> (or	And conquering
<i>Eliakim</i> )	<i>Chaldeahs</i> drunken Roy,
his 3. full	(e) <i>Cyrus</i> sends back
yeares	<i>Iudeab</i> home with ioy,
(Dan 1.	
2.) Then	
go to Ba-	

*bel, Ichoiakim, Daniel, Hananiah, Misshael, Azariah,* together vwith others of the bloud Royall. *Iudahs* King becomming an homager to *Babylon*, is returned home. This was *Nebuchadnetzar* his first year, *Ierem.* 25. 1. and a time of Glorie to *Babel*, who now as a Queene sitteth about *AEgypt*, *Assur* and all Cuntries about. Three yeares *Ichoiakim* serveth *Babels* King, but the next he revolted. Then *Nebuchadnetzars* Hoste, the second time, comineth against *Ierusalem*. *Ichoiakim* is taken, & afterwards cast out vnburied as an Ass, because like an Ass he had cut in peeces *IEREMIAHS* Prophecies. So he had from *AEgypt*s King, his time of making him King, reigned 11. yeares.

*Ichoiakim* (called also *Iechonias* and *Choniah*) sonne to *Ichoiakim* is next Kingtbeing 8. yeares old at his Fathers Coronation (so vnderstande *HE*, 2. *Chr.* 36. 9. compared with 2. *Kings.* 24. 8.) He reigned three Monethes and tenne daies in *Ierusalem*.

Against him commeth *Nebuchadnetzars* Hoste, (it being the 8. year of *Babels* Monarch) & carrieth him and many more with him to *Babylon*. Nowe went *Mordechai* and *Ezechiel* into *Babels* bondage, but their spirit was not bound. This was the second carrying forth Captiue vnto *Chaldeas* Monarch.

21 *Mattaniah*, (called also *Zedechiah*) his Vnkle, or Fathers brother poperly; called his Sonne, because he succeeds his Cosin, as a Sonne succedeth the Father: called also his Brother, according to the vulgar speech of the Iewes, who call any of their blood, Brethren: this *Tzedechias* succedeth at the appointment of *Nebuchadnetzar*, and reigneth 11. yeares. Then the fourth time commeth vp *Nebuchadnetzars* Host against *Ierusalem*. They sack the Citie and Temple: burne and raze downe  
all

all: shed much blood: but *Ierusalem* Mourners (as *Ieremie*, *Baruck*, *Abdemelech*, the merciful Morian) were freed from the sword: and that *Ezechuell* had fore-seene, Chap. 9. *Tzedechias* flying, the *Chaldean* Armie overtakes him. They bring him to *Rislah*, in the Land of *Hamath*, where *Babels* king condemned him, slewe his Sonnes, and put out his eyes: bringing him blinde to *Babell*, and thus hee neuer sawe it. Well now might *Obadiab* prophetic, roundly taking vp *Edom-Esau* for laughing at his brothers captiuitie.

(b) In these 70. yeares raigned, first *Nabuchadnezzar*: then *Euil-merodach* his Sonne, who set *Iehoiachin* out of Prison in the 37. yeare of his Captiuitie, & exalted him aboue all the kings that were about his Monarchical Throne in *Babel*. And here I shut vp the two bookes of *Kings*, and the two Bookes of *Chronicles*: *Ieremiahs* hystoricall part: as also his *Threni*, *Elegies*, or *Lamentations*, who were dolefully sung of him after the third deportation.

Vnto *Euil-merodach*, succeeded *Beshazzar* his Sonne, called also the Sonne of *Nabuchadnezzar*, a tearme giuen commonly to successors, though far remote. This Beast making a great belching Feast to his Nobles, *I EHOVAH* sendeth a Palme of a hand, writing his destinie vpon the wal before his eyes. The drunkard trembled for feare, and shttered in every ioynt: and the rather, because none of his flattering Prophets could read it. *Daniel* being sent for for in his Grand fathers daies, great doubts and difficulties had beene expounded by *Daniel* he readeth the Canonically writ, and telleth the king that it signified, how *I EHOVAH* had accounted his time, and weighed him in y<sup>e</sup> Balance, had found him too light, and therefore an end was come to him and his Kingdome. The  
Scrip-



Scripture was, *Mne, Mne, Tekél, Vpharfin*: of *Daniel* thus expounded: *Mne*, God hath numbered thy kingdome, and hath finished it. *Tekél*, thou art waighed in Ballances, and art found lacking. *P. és*, thy kingdome is diuided and giuen to the *Mede* and *Persian*. Wherein may be obserued, first how *Daniel* dilates vpon the Text: for *Mne, Tekél, vpharfin*, word for word soundeth no more then: *He hath numbred, he hath waighed, and they diuiding*. Secondly, the Prophet changeth number and Person when he comes to application: in stead of *They* (namely, the *Medes* and *Persians*) are *diuiding*: hee saith, *Prés*, *He* (namely, God) *diuideth*. For as by the Plurall number and distinction of Persons, *Daniell* was brought necessarily to vnderstand the writing (seing *Isaiah* had foretold who should be the surprisers of *Babell*) so, the application thereof to god, was fittest for *Belshazar* to hear: if happily he (who flouted the besiegers) would be humbled at the name of God, who now was entring into Iudgement. The same Night, *Cyrus* of *Persia*, and *Darius* the *Mede* hauing turned aside the streame of *Babels Euphrates* doe rush into the Citie, and so cause the drunken *Bacchus-froes* to drinke of the Lords Cup. Here were the 70. years finished: an ende of the *Chaldean* Monarch, resembled by the golden Head, *Dan. 2. 38*. the indirect cause that *Nabuchadnetzar* reared vp the golden Image, as a memorial of *His* being  $\frac{1}{2}$  First of  $\frac{1}{2}$  Head: vnto which Image,  $\frac{1}{3}$ . yong Nobles not bowing, they therfore were cast into the fierie fornace, but *I E H O V A H* deliuered. & exalted them. That pride caused *Nabuchadnetzar* (the Great tree, *Dan. 4.*) to bee hackett downe: and to be sent to liue as a *Bedlem* amongst Beastes, till he had learned to Rule better ouer men. *Euil-merodach* doing good vnto *Iudahs* people, it seemeth he went therefore to his grane in  
great

great peace. But *Belshazzar* being putt vp (as was his great Father) he therefore finisheth y<sup>e</sup> Golden head, and *VVinged Lyon*, Dan. 7. 4. and *Ezech. 17.*

(c) *Babels* destruction prophesied of by *Isai. 21. 2.* where *Elam* (that is, the *Persians*, who sprung from *Elam*, *Shems* sonne, *Gen. 10. 21.*) and *Media*, (deriued from *Madai* *Iaphets* sonne, *Gen. 10. 2.*) these two are commaunded to besiege *Babel* and smite it. *Paras* (for so is *Persia* in the Holy tongue, the Cuntry put for the people) it signifieth in English a *Parter* or *Diuider*: and *Madai* a *Measurer*. Which two sorte of people do diuide the Monarch by measure, as two syluerie armes: and yet embrace each other for constitution of a *Monarch* taking the name of *Persia*.

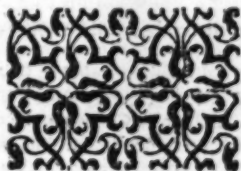
(d) The *Medes* and *Persians* (issued from good *Iaphet* and *Shem*) doe as two sworne brethren, ioyne hand in hand for destroying *Babel*, the Captiuer of *Shem* and *Hebers* people: The Mockers of *Hebers* Songes, haue now their children dashed against the stones, *Psal. 137.* It is equal, that they who now inock spirituall Song, shal be left hereafter to sing a *Black Sanctus*.

(e) The Kings of the East, hauing sacked the Citie, and put many of the Vncircumcised to y<sup>e</sup> sword, *Cyrus* (being eger of warres abroad) constituteth his Vnkle *Darius* King, and as Monarch of *Persia*: giving before his departure Commandment for building the Lords house at *Ierusalem*. This *Isaiah* foresawe (plainely vsing the name of *Cyrus*, Chap. 45. 1.) and foreprophecied of, long before *Cyrus* was borne. The poore Iewes obtaining this sodain delivery, they stooode, as it were, questioning with themselves: *Are we deliuered, or doe we dreame of deliuerance.* *Pf. 126. 1.*

When the fulnes of time, concerning *Iehouahs* Secret Decree is come, then *Devil*, vncircumcised, and

and all shall further the Lords worke: some of the  
 for vaine glories sake; some because their Conscience  
 is secretly cōvicted; some for one sinister occasion,  
 some for another. Onely let the Lords *Iſ-  
 rael* in patience, meane time, possesse their soules,  
 alwaies believing, that the Lord sits at the Helme,  
 and therefore the ship steared aright towards the  
 Haven; howsoeuer by reason of crosse windes, the  
 Lord sometimes for winning the Winde, doth run  
 the Barke awkly. Fresh water souldiers think such  
 Sea-crossing strange, and besides rule: but the better  
 and experienced Pilot knoweth what he doth.  
 The greater Crosse, the greater Gomfort in the  
 end, as may appeare to vs (euen now) vpon experience.  
 For where we expected bloodie times vpon  
 our Gracious late Queene her leauing this  
 life (Poperie and Atheisme crossing so mightilye  
 the direct course of the Gospell) loe, the Lorde  
 hath made our change as no change, in respect of  
 euill deserued: Yea, hath (in all hope) ministred  
 occasion of much more reioycing. *The Lord giue  
 vs grace to be truly thankfull.*

31. Staffe





## 31. Staffe.

(a) In Cy- *Cyrus* (a) returnes  
 rus his Them with full libertie,  
 first year To build Gods house:  
 (for the But E nemies arise,  
 70. were That for a while,  
 finished) do stay that and the Citie.  
 the King Then *Nehemi*,  
 hauing caused vnto his people hies.  
 his Peo- Then Temple and  
 ple, to the Cities Walles were reard,  
 furnish them  
 with ne- (b) Maugre the hearts  
 cessaries, of them, before they feard.  
 they re-  
 turn with sheaues in their bosome, that went forth  
 by weeping Crosse.

*And here beginneth E Z R A.*

In the First Returne, Zerub-babel (*Contrary to Confusion*) is the Peoples Captaine. Comming to *Ierusalem*, the lay the foundation: but from the 3. yeare of *Cyrus* his Commaundement, it was hundred. After that falleth out *Ahasuerosh* his Decree, for Massiacing Iewes: but *Hester*, through her Vnkle *Mordechai* his stirring vp, turned the Iudgement vpon

upon *Haman* and his house (Reade here *Hesters storie*) and *Mordechai* is exalted.

*Darius Artaxast*, the third King of *Persian* Monarch, he, *Ezra. 6.* sensibly feeling *Iehouahs* hand against his people, because the *Iewes* were stayed from the holy worke, He in his second yeare renueth *Cyrus* his Predecessors Commandement. Now beginneth *Haggai* to reprove his People, for hauing so great minde to the building of their owne houses, in the meane time neglecting the Lordes House. Together with him the Lord stirred vp *Zachariah* for the worke. In the 6. yeare of *Artaxast*, or *Artahshast*, the substantiall partes of the Temple were finished. The next yeare after, *Ezra* and his holy Host make the *Second* returne. In the 30. yeare of the King (*Nehem. 2. 1.* And here must beginne *Nehemiabs Storie*) *Nehemiah Tirshatha*, or Butler, commeth to *Ierusalem*, and reareth vp the Cities walles: and now were the Temples appurtenances finished, which was 46. yeares from the Foundation laid, *Iohn. 2. 20.* and a *Iubile* of yeares, that is, seven seauens, or 49. yeares: whereof *Gabriell* certified *Daniel*, *Dan. 9. 25.* But *Daniel* mourneth for the hinderance, Chap. 10. which was in *Cyrus* 3. yeare.

b *Assyrs* People, (Read of them, in *Hoshea* last *Israels* King) they starting from *Samaria*, and the Cities thereabout, did all they could to hinder it: but it could not be stopped, beyond *Gabriels* seauen seauens of yeares. The Lords prefixed time shall stoppe the Deuill & all his black band what needes *Israell* feare? Let the Romanists rise and swell: so they must doe before they burst in peeces.



32. Staffe.

(a) It see Vnder *Mede-Perse*,  
meth, for (a) *Nehemiabs* time,  
that as *Iudea* liu'd.

Then (b) *Alexander* Great  
Winnes *Perſian* Crowne,  
might and Raignes a little time.

(c) *Foure* Kingdomes do  
see the end of the *Per-*  
ſian Mo- arise out of his Seate.

narch: ſo But (d) two of them  
likewiſe aboute the other clyme,

ſhould And cruellie  
Extra ſee whip *Iudah* for the time.

their whole

Monarch, head and foote. *Nehem.* 12. 22. 26. for *Darius Perſa* is the laſt King, which Canonically writ recordeth. And the Iewiſh Hystoriographers doe write, that *Iadduah*, (*Nehem.* 12. 22.) and *Sanballat*, *Nehem.* 4. 1. were in *Alexander Magnus* his time. Of *Iadduah* (Father of *Onias*) they write, that hee met *Alexander* in his Pontificality, before whome the King revered. Of *Sanballat* they write, that he preſented *Manaſſeh* an Apoſtaticall Priest (that had married with him) to *Alexander*, who built for his uſe a kind of Temple; To whom all ſuch Priests reſorted,

referred, as (for marrying with the vncircumcised) were driven from the Temples Altar at *Ierusalem*. *Manasses* his Temple built (as *Ioseph Ben-Matthias* recordeth) on Mount *Garizin*, an hil against *Samaria*, higher than the residue. Well hath *One* therefore concluded, that the *Persian* Monarch may not be stretched about 103. yeares, except wee will giue vnto *Ezra* an vncredible age.

(b) *Alexander*, the Brazen Bellue (*Dan. 2. 39.*) the Leopard, *Dan. 7. 6.* the *Westerne* Goat, *Dan. 8. 5.* *Alexander* resembled in them Three, hee commeth skipping from *Grecia*, and pusheth the Ramme of *Persia*, *Dan. 8. 6.* destroyeth the *Persian* Beare, *Dan. 8. 5.* and succeedeth the Two siluered Armes of the *Medes* and *Persians*. *Paras* so cast downe, *Lavan* (for of him, *Genes. 10. 2.* the *Gracians* came) put on the Monarchs Diademe: Him *Iaddua* (*Ierusalem*s high Priest) accompanied with the Citizens in white, doth meet; for which *Alexander* graunted them great liberties. He reigned 6. yeares Monarch, and then in his prime of strength, hauing conquered the *Easterne* world, he suddenly dieth, & his house is quickly after rotten.

(c) Out of that Rotten Head, springeth 4. Hornes or Kingdomes, allotted to 4. Captaines. To *Cassander*, was allotted *Macedonia*: to *Antigonus*, *Asia-Minor*: *Syria*, to *Selucus Nicator*: and *Egypt* to *Ptolemy Lagi*. *Dan. 8. 8.* and Chap. 11. 4.

(d) The Kings of the North and South, so called *Dan. 11.* because their Kingdomes so stood coasted from *Iudea*, they roote out the other Two Corriuals, and marv together. *Dan. 11. 6.* These Two Powers conioyned, are lively resembled by the Images Two Iron Legges, *Dan. 2. 33.*

As all haue consented, that the first 3. mettles of Golde, Siluer, Brasse, did represent the Monarches of Golden *Chaldea*, siluerie *Persia*, brazen *Grecia*

*ria*: so vsually, they haue vnderstoode the Iron Legs to import the Romane Monarch. The Iewes opening the eare willingly to that, doe cast this bone back to Christians. The Iron legges are the Romane Monarch: but the Romane Monarch is not yet abolished: Therefore Christ is not yet come: because Christ the Stone from aboue comming, shall at his comming abolish the 4. Monarch, as well as y former three, *Dan. 2. 34. 45.* Nay they goe on Triumphant thus, Oh foolish Christians, the *Two Legs* must denote *Two Kingdomes*, vnder whose feet we must be trampled, till Messiah come: & as your selues grant the Romish Kingdome to be *One*, so we beleewe the *Turkish* kingdome to be the *Other* Iron Legge.

Hereunto, over weakly, me thinkes, there hath bene returned this Answer: The Stone Christ hath rushed vpon *Romes* Monarch, insomuch, as by that power of Christ, it stil diminisheth some and some, and wil be abolished quite at his second comming. The Iewes calleth this an abolishment in *Concept*, not *Real*: and for any thing I can see, it is too-too improper.

First, an improper sense is vnecessary, where a proper is at hand.

Secondly, betweene the *Two Legs*, and that *One* Gouvernment of y Romans, there is no proportion or likenesse. That, the Iewes wel obserue, though they evill apply them two. As by the *Two Armes* were meant, not *One*, but *Two Kingdomes*, namely, *Madai* and *Paras*: so by rule of likenesse, *Two Kingdomes*, but both *One* against *Iudea*, must here be meant. That proportionably holdeth, in giving the two Legs vnto *Aegypt* and *Syria*: which two Kingdoms, as two Legs, did spring out of the *Brazen Belly* and *Loynes*, *Iavan* or *Grecia*.

Thirdly, the Stone was to fall on the Images  
Toes.



*Toes*. That I r did not, regarding the Romanes, (for It rather rushed on that Monarchs Head, or prime of Gouvernment over *Iudea*) but that it did, on the *Toes* of *Syri-Egypt*: for *Herod*, *Matthew*. 2. 1. of *Anti-pater* an *Idumean*, as he was appointed to govern by *Romes Cesar*, so was he by *Aegypts Antoni* and *Cleopatra* then in *Syria* ( she sprung of *Syri-Egypt* seed: such commixture *Daniel* foretolde 2. 43. and 11. 6. confirmed to that Regiment over *Iudea*. The blessed *Stone* so tumbled on *Gog-Magog* *Toe*. See the 1. Staffe of the new Testament following.

Fourthly, the vision was for confirmation of the *Jewes* faith & patience, vntill *Messiah* came to ease them; and not so, for Tyme after *Messiah*: the like falling out in all *Daniels* following visions. For the times after *Messiah*, our Sauour hath giuen vs the booke of *Reuelation* : wherein euery one that would be blessed in times accursed, ought to read, Chap. 1. 3.

Fifthly, we shal see, that this Image is, first for the *Whole*, then for the *Partes*, in the sequences expostide. 1. For the whole, That vision (*Dan*. 7.) of the 4. Beasts is cleare. The three Beasts expounding the three first Mettrals : as for the fourth Beast (wherein lyeth the doubt) it is set out by notable Periphrases, but not said (as were y former) to bee like this or that Beast: for being so changeable in gouernment, even now 12. raigning, even now 4. even now two: all *Terrible* and *Tramplers* of *Iudea* vnder foot; it cannot at any hand bee properly affirmed of *Rome*, but wonderful plainly & properly of that disordred Iron kingdon that came out of *Iavans* brazen belly. And of this kingdome, doe y *Iewish* Antiquaries vnderstand it: teaching therewithall, that *Antiochus Epiphanes* was that little horne that vttered great blasphemie. Let vs not

hinder the in coming forwards to Iesus *Messiah*.

For the Parts of the Images vision: First, *Daniel* hath a Vision, Chap. 8. of a *Ram* and a *Goate*. This overthrowing *That*: that is, *Mede-Perse* or *Paras*, overthrowne by *Alexander*, the brazen Belly and Goate *saltans*. Secondly, in the eleventh Chapter, *Daniel* is told by the Angel of each excellent particular that concerneth the plaine pointing out of *Mede-Perse*, *Grecia*, and the branched *Hornes* or Governments issuing out of *Alexanders* Monarchie: every latter vision more open then the former, and a plaine expositor of the first. The like Methode, for like Accidents in these last times, *S. Iohn*. observeth in the booke of *Revelation*.



### 33. Staffe.

<p>(a) The two King- domes spring- ing out of <i>Greci- as</i> Mo- narchie: whereof sufficient- ly is said in the an- notation vpon the former Staffe.</p>	<p>These (a) Two hight thus, Ægypt and Syria: The Iron legges, whereof good <i>Daniel</i> writes: From <i>Syri</i> rose The (b) Horne blaspheming ay Which <i>daste</i> the <i>Ieuues</i>, and holy worship spites. But after (c) Seven- tie seavens of yeares, from Hy, A (d) Sacred stone puts all these Kingdomes by.</p>
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(b) Of

(b) Of Tenne Syria-stampers, vpstarts, an *Antiochus*, more base than any before him. He woulde needes be called *Epiphanes*, that is, *Famous*: but many then called him *Epimanes*, that is, *Furious*: and Furious he was against the pleasant Land *Iudea*. His blasphemies and abrogation of holy thinges, thou maist see, *Dan. 7. 8. &c.* and Chap. 8. 9. &c. This Beast stayed not afflicting *AEgypt*, as *AEgypt* pinching at him: but *Iudea* being in the middle, it alwaies payed for their losses. The neerer they came to Christ, the greater was their Crosse. Of some his abominable Actions, the *Apocriphal Machabees* maketh true mention. This Begger got on Horseback ridde a madde gallop, till the Lord cast him downe to his dounhill beginning: Stinking in his death more fowlie than a dunghill. This blasphemous Horne was a special type or figure of the Newe Testaments Antichrist, or *Manne of Sinne*, or *Sonne of Perdition*, whom God shall destroy by the breath of his mouth: committing his whole tyrannous body to the devouring fire, *Apoc. 19. 20.* even as was not onely this speciall Horne, but his whole Kingdome, *Dan. 7. 8. 9. 10. 11.* This blasphemous horne ariseth out of one of the foure Beasts, that *Daniel* saw come out of the Sea: as for the New Testaments Sonne of Perdition, he springeth out of a Beast, that likewise came out of the Sea: a Beast containing all *Daniels* Beastes. *Reuel. 13. 1. 2.* And it may be, that our Antichrist was not a Perfect Body, till he had eate vp the former Beast: as one Serpent eating another, doth thereby grow to a Monster. Pray for spiritual eyes, for this Beast hath brewed a spirituall wine, wherewithall al Nations haue bene made drunk, as drunk as Beggers, Wil-worshippers. He that will not with *Iohn. Rev. 17.* goe into the Wildernesse, & that in the Spirit, hee shall not know what the Mysterie meaneth:

neither is he worthy. Whether *Malachi* prophesied in the end of the *Persian* Monarch, or what time vnder this Iron Government, I know not: but plaine it is, that all things were out of order in his time: as also, that he was the last Canonickall Prophet of the Old Testament.

(c) *Daniel* was tolde by *Gabriel*, *Dan. 9. 24. 25. 26.* That 70. leauens of years were cut out for his people, for the Holy Citie, and for consuming wickednesse, abolishing Sinne, for making reconciliation for iniquitie, to bring in Everlasting Righteousnesse, and to shewe Christ the *Holse of Holies*, &c. Then doth *Gabriel* deuide the number of 70. into three partes: into 7. *Seauens*, then into 62. *Seauens*, then into one *Seauen*.

Vnto the first, namely 7. times seauen yeares, which is a Iubile of 49. yeares, he appointeth the building of *Ierusalem* walles, and the finishing of the whole Temple worke, which *Nebuchadnezzar* had burnt and rased downe, *Isaiah. 44. 28.* The time of which building was *A troublous Time*, *Daniel. 9. 25.*

The 62. *Seauens*, or 434. yeares after *Ierusalem* building finished, reach vnto the last weeke or 7. yeares, wherein *Messiah* shall be slaine.

The last weeke or 7. yeares, breede much question. Some translate *Daniel* thus: *In the Midst of the VWeek, hee shall cease oblation.* Others translate it thus: *In the Halfe of the VWeek, hee shall cease oblation.* The word importing Halfe, some vnderstand it of the first halfe: Some of the latter halfe of the 7. yeares. These that vnderstand it of the first halfe, do teach, that *Iesus* his Baptisme begun the 1. year of the *Seauen*, and that his death ended that halfe: and so they leaue the other halfe of the *Seuen* vnto the New Testaments Revelation, where it is saide, that the two witnessies prophesied 3. yeares and

and an halfe, *Reuel. 11.* and the Woman is said to be so long in the Wildernes, *Reuel. 12.* Neither is this (for many mysteries that seeme to arise from hence) to bee rejected as a thing grossely absurde. These that vnderstand it of the latter halfe, do fully finish *Daniels* latter 7. in Messiah his death: affirming that the Newe Testaments 42. Moneths: Tyme, two times, and halfe a time: 1260. daies, or three yeares and an halfe, teaching (I say) that these times haue but allusion to Messiah his preaching and suffering time, and not any mysticall ouer-plus of *Gabriels* latter Seauen.

Betweene these two, I am vnworthy to iudge, nether dare I yet peremptorily say, it is that.

Whither his Baptisme began the last Sabaoth of yeares, or else the middle of that Seauen, I must needes conclude, that as *His death was our Redemption*, and the *Shadowes Death-blowe* : so ; his *Resurrection introduced everlasting Righteousnesse*.

*Obiect.* His death finished *Gabriels* 70. seauens, therefore within y same time, was *Righteousnesse everlasting brought in*, seeing *Thus*, aswell as the *Other*, is ioyned together, *Dan. 9. 24.*

*Ansiv.* In the Vers 21, together with Sacrifice ceasing is ioyned *The Temple and Cities desolation*, by the *Romaine Atmie* abominable, which fell out 40. yeares after Iesus his oblation: therefore, neither hindreth it, that *Perpetuall Righteousnesse* bee brought in by Messiah, after the death of Messiah.

Secondly, though *Hee dyed for our sinnes*, yet *hee rose againe for our Iustification*: *Rom 4. 25.* His *Resurrection brought in our righteousness* perpetuall.

Thirdly, if his Baptismes solemnization by the Father and the Spirit, answered not to the dedication of the materiall Temple, *Exra. 6. 15. 16.* Then did the *Resurrection of his incorruptible Temple*,

his bodie cast down by as malicious Persons as *Nebuchadnetzers* Host, resemble the rearing vp of the vanishing Temple: for that materiall Temple figured the spirituall Temple *Iesus*, who is both the Temple, the Sacrificer, & the Sacrifice: whose day of Resurrection became our *Sabaoath* day, our seauenth day of rest by allusion to the Iewish Rest-days: but is indeede the first day of the Week, and the *Lord's-day*, seeing the New *Adam* was to begin where the Old left off.

(d) The Stone cut from the Mountaine without Mans hand, *Dan. 2.* is both of Iewe and Gentile vnderstood of the *Sauing* Christ. That I say *Sauing*, it is because the Iewes vnderstand Christ or *Messiah*, *Dan. 9. 26.* not to be the saving Christ, but some *Earthly King annointed*: for Christ and *Messiah* in English is *Annointed*: And so vnderstanding that place of some Mere-man annointed, that should soone after be slain, they put away that Prophecy. So became Christ a stone of offence to them, howsoever to the beleever he is the precious Stone of the Corner. I would no Christian had dashed with, the Iewe against this Stone. Further see hereof *Staffe. 32. at (d.)*

From *Judahs* first transport to *Babel*, vnto *Cyrus* his Commaundement given to build the City and Temple, are 70. yeares.

After the Commaundement going forth to the finishing of the Temple and Cities walles, are 49. yeares. In precise accompt of whole yeares, from the first transportation to *Babel*, vntill the reedification of the Citie, are 119. yeares: but according to comon accompt may wel be termed 120. yeares. the time of *Noahs* preaching.

From the Temples full finishment, vntil *Messiahs* former worke, making his death the perimplishment of *Gabriels* last 7. are 63 Sevens and one

SEVEN

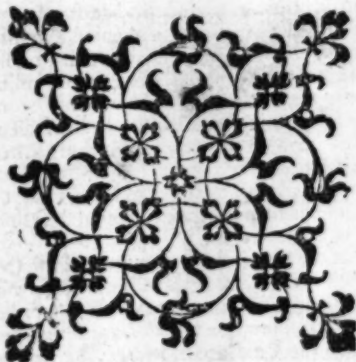
Seuen of yeares, that is in one summe, are fully 441. yeares. Now take away the full yeares of Iesus his age, namely 33. yeares ( and so long raigned David his Figure in *Ierusalem*) and from the Iewish materiall Temple, the Figure reared, vnto Iesus thereby figured, will be about 408. yeares.

Back from Christ to the promise made to *Abraham* 1844. yeares.

Back from Christ to the Floode, 2271. yeares.

The age of the World at Iesus his birth, about 3928. yeares.

*FINIS.*



The age of the World is like his body  
Back from Christ to the world's end

2713





THE SECOND  
PART OF THE  
BIBLES BRIEFE,  
(\*)

*DRAWNE FIRST*  
into English Poësy, and  
*then illustrated by apt*  
Annotations : together  
with some other neces-  
sarie Appendices.

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By HENOCK CLAPHAM.



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Imprinted at London  
for I. N. 1603.

THE SECOND  
PART OF THE  
MUSEUM

THE FIRST  
PART OF THE



THE FIRST PART OF THE



Printed in London  
for A. W. 1803.



## THE SECOND PART of the Bibles Briefe.

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### I. Staffe.

**I** D V M E A N (a) Herod,  
 King in Iudea,  
 What time he raignd,  
 our Iacobs (b) star appeares:  
 (c) Iesus is borne,  
 (d) Immanuel (e) Messiab,  
 (f) Shiloh (g) the Seede  
 of VVoman, in (h) full yeares.  
 A (i) Virgin brings  
 him forth: even (k) Marie who  
 Betrothed was  
 to Ioseph (l) all should know.

(a) Herod  
 (the Son  
 of Anti-  
 pater) ha-  
 ving cor-  
 rupted  
 Antony  
 of Aegypt  
 with Mo-  
 ny (Flavii  
 Iosephi,  
 lib. 14.  
 Antiquit  
 Cap. 22.)  
 was by  
 Antony

and his flaunting Cleopatra (cap. 23.) appointed  
 to Rule over Iudea. After that (cap. 26.) Herod  
 comming to Rome, he there (having Anthony of  
 the one hand; and Cesar Augustus on the other  
 hand) he was solemnly led into the Capitol, where  
 their spirituall rites were performed, and the  
 Senats decree proclaimed: and in this first day of  
 Herods Coronation, the New King was banqueted  
 by

by *Antonius*. Much adoe had *Herod* after, ere he could be settled in *Iudea*: but aduersaries taken away, and he shewing himselfe liberall in a great famine, as also remitting the third part of Tribute, & building the ruines of the Temple, (during which building it is written, That it never rayned) together with Remission of the 4. part of the Tribute, after that, he wonne the Peoples harts. All this doth *Flavius Iosephus* write, a man borne immediately vpon *Herods* end: and on that carefully (as a Iewe zealous) drewe holy Antiquities, and opposed to the Atheists of his time.

(b) So *Balaam* tearmed him, *Nomb.* 24. 17. what time *Balaak* sent for him to curse *Iacobs* people. *Zacharias* the Priest (Iohn Baptist his Father) having an eye vnto *Balaams* Prophecie, he (*Luke* 1. 76. 77. 78. 79.) calleth his sonne *Iohn*, the Preparer of the way before this *Day-starre*, who was to giue Light, both to Iewe and Gentile.

(c) It signifieth a *Saviour*, *Mat.* 1. 21. neither is there saluation to be had in any other Name. *Act.* 4. 12.

(d) In English, *God with vs*. This Name *Isaiah* fore-tolde to vnbeleeuing *Ahar*, *Isai.* 7. 14. what time the Beast would not belecue, that God would be with him against his aduersaries: and this Name the Angel remembreth to good *Ioseph*, *Mat.* 1. 10. &c. what time he imagined, God had not beene with *Mary*, and therefore had resolved, secretly to divorce himselfe from her.

(e) In English, *Annoynted*. So is *Christ*: he was annoynted to be the Churches *King*, *Priest*, and *Prophet*. To be called *Christian*, is to be called *Annoynted*: the tearme therefore agreeth to none that are not Annoynted with the holy spirite, as was He. This *Iesus* received the Spirite beyond Measure, *Iohn.* 3. 34. that so he might communicate of his abundance,

boundance, to his believing Members. These that haue beene truly engrafted into the Vine Christ. *Iohn 15.* do liue by the sap of his Spirite, and therefore cannot but bring forth good fruite, and that *In due season. Psal. 1. 3.* If a man be incorporated by Faith into this Annoynted-one, he must (ey, he will) shew forth his faith by workes. *Iam. 2. 18.* Let vs therefore remember, why we are baptized Christians, or Annoynted ones.

(f) This Name, *Iacob*, in his last Testament, vseth to his Sonne *Iudah*, of whom *Iesus* was to come. *Gen. 49. 10.* Some would haue it to be deriued of *Shelau*, signifying the *Secundine* in the matrix, wherein the child is Inuolued. For that I see no reason. It may rather well be deriued of *Shalah* to be peaceable: seeing he is our *Salmon*, *Salomon* and *Peace*. Bu many haue taken it to be deriued of *Shalach* to send (then the radicall letter *Cheth* is lost in *Shil*) and indeede he was sent of the Father to giue sight and health, and hee sent the Blind to *Siloams* poole for sight. *Iohn 9. 7.* This was the Sent-one, To whome the Diademe appertained, that before was overturned, overturned, overturned. *Ezek. 21. 27.* His Kingdome is spirituall, figured out vnder the former, and such is his Diademe and Scepter: but a kingdome euerlasting and vnable to be shaken. *Heb. 12. 28.* Fewe Christians haue yet learned this.

(g) The Womans Seede, *Gen. 3. 15.* was to breake the Serpents head. Here the father hath sent his Sonne to assume the seede, not of Angels, but of *Abraham*. *Heb. 2. 16.* Here is *Abrams* seede come, promised, *Gen. 17.* in whom all Nations should be blessed. The holy Ghost overshadowing *VWoman*, she conceiued this holy one. The Anabaptists must know, that if *I N H O V A N* in the beginning, *Gen. 1.* did with a *VWord* make some thing of Nothing, and  
that

that Good: then much more easie it was, to make Something of Something and that good, though the first something were evill: for easier it is to draw a good *Substance* from an evil, than to draw a good substance out of Nothing. Though the Womans seed in it selfe, was as her selfe, polluted, yet the holy Ghost, by his ineffable sanctifying power overshadowing her, and she conceiving by him, wee marvell not, though the Babe conceived were sinlesse. And the rather, because sinne is no *Substance* but an *Accident*: and hee was to take the Substance of mankind, shaking off the peruerse Accident (*Sinne*) which befell mans nature after the perfection of his Nature.

Secondly, he must not passe through her, as winde through a Pype: but of absolute necessitie, take our Nature and flesh vnto him, if so we be saved. It was our flesh that had sinned, and brought in Death everlasting for Sinne: If our flesh therefore scape this death eternall, it must first by rule of Iustice, make satisfaction for sinne. This it did, He assuming our flesh, sanctifying our flesh, iustifying our flesh, and by strong hand (Maugre hellish power) carrying our flesh into the highest heavens, seating it on the right hand of Glory. This he had not done for vs, if so he had assumed some quintessence or newe found flesh, brought I know not from whence, taken either from no Creature, or else from some other Creature than Man.

(b) When the fulnes of time was expired, God sent his Sonne made of a Woman. *Gal. 4.4.*

(i) That *Isaiah* foresawe. *Cap. 7. 14.*

(k) Though a Virgin, yet betrothed to *Ioseph* of *Iudahs* Tribe: by vertue of which betrothment absolute, she was true wife to *Ioseph*: For Absolute, (not Cōditionall) betrothment of a lawful couple, is marriage before God: and the same betrothment made

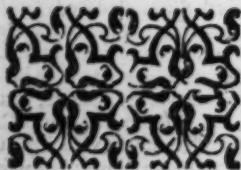
made knowne to others by themselves, maketh it strict mariage towards Man. That was cause, that vnder the Law, the Man that lay with a betrothed Virgin, did dye the death, as having knowne another mans wife; but being vn betrothed, he was not to haue any corporall punishment inflicted vpon him, (so he forced not the Virgin) *Deut. 22. 23. 28.* compare with *Exod. 22. 16.* That *Marie* and *Ioseph* stooode Married mates appeareth, first by their liuing together, *Luke 2. 16. 22.* Secondly, by their own accompting themselves Father and Mother to Iesus, He by reason of the Mariage ordinance, She by Nature. *Luke 2. 48.* Thirdly, by the Peoples accompting Iesus, *Iosephs* sonn. *Luke 3. 23.* Fourthly, by Iesus his obiection to them both, as Father and Mother, *Luke 2. 51.* Lastly, by the holy Ghost his Testimonie, who rehearsing the Story; doth stil call them his Father and Mother *Mat. 1. 9. Luke 2. 41.*

(*l*) All should know this Contract of *Ioseph* with *Marie*, because it was foreprophecied, not only that a Virgin (which she was, though a wife, *Mat. 1. 25.*) should bring forth the blessed seed: but also, that he should spring out of *Judah*, and out of *Dauids* line. This, *Mathewe* and *Luke* plainly record, but many will be ignorant. *Mathewe* recordeth his Genealogie from *Salomon Dauids* first Sonne, vntill the deportation to *Babel* for the 70. yeares Captiuitie: then *Mathewe* crosseth over to *Nathan* (the other Sonne of *David*) his progenie; because *Salomons* race ended in *Iehoiachin* or *Chonias* carried to *Babel*: who (after his deliuerie by *Evil-merodach*) did declare *Shealtiel*, or *Salathiel* (of *Nathans* house) his heyre: for himselfe died without seedes; *Jeremiah 22. 28. 29. 30.* Iustly therefore is *Cassio* blamed before in the 29. Staffe, for finishing *Salomon* in *Athaziah*. This draught by *Mathewe* is called the Legall descent, whereby Iesus was borne heyre lawful to the

Crowne

Crowne. As for *Luke*, he descendeth not, but ascendeth from Iesus (not to *David* by *Salomon*, but) by *Nathan* to *Dauid*, and that vprightly by the Naturall Lyne (wherein was no breach through want of issue) and that is called, the *Naturall Ascent*. The diversitie of Names must not trouble thee, considering thou findest that common in the old Testament, especially at the beginning, in and after *Iudas* Captivitie: Nor yet at the tearing of *Nephewes*, *Sonnes*, or brethren, whereof I haue spoken, Staffe 30. For thy easier conceiving of *Mattheu* and *Luke* take this Table, where I haue placed both the Evangelists descending to Iesus.

DAVID.





# DAVID,

117

Salomon.  
Rehoboam,  
Abia.  
Asa.  
Iehosaphat:  
Ioram.

Mathew thus descendeth in his Gospell, Chap. 1.

{ Ahaziah,  
(a) Ioash,  
Amaziah,  
not worthie  
Memorie.

Ozias.  
Iotham.  
Ahas.  
Ezechias.  
Manasses.  
Amon.  
Iosias.  
Iakim.

The Legall descent for Ioseph.

(a) See how  
hee was of  
Salomon, 29.  
Staffe of the  
Olde Testa-  
ment, in Iu-  
dahs (8)

The Naturall descent for MARIA.

Nathan.  
Mattatha.  
Mainan.  
Melea.  
Eliakim.  
Ionan.  
Ioseph.  
Iuda.  
Simeon.  
Leui.  
Matthat.  
Iorim.  
Eliexer.  
Iose.  
Er.  
Elmodam.  
Cosam.  
Addi.  
Melchi.  
Neri.

Like thus ascendeth in his Gospell, Chap. 3.

(b) Iechonias seedles, adopteth

Zedechias o-  
mitted; because  
Iechonias did  
live after him  
a King, being  
restored to ho-  
nour at Babel,

(b) Here  
was Choniah  
pulled off  
as a Signet,  
Ier. 22. 24.

{ Salarbiel.  
< Pedaiah.  
Zorobabel.

See the first part, Staffe 30. at (b)

ZORO-

## ZOROBABEL.

<i>Abiud.</i>	Now was Zo-	<i>Rhesa.</i>
<i>Eliakim.</i>	<i>robabel,</i> (the Sons	<i>Icanna.</i>
<i>Azor.</i>	sonne of Salathi-	<i>Iuda.</i>
<i>Zadok.</i>	el, 1 Chron. 3. 19.)	<i>Ioseph.</i>
<i>Akim.</i>	made Iehovahs	<i>Semei.</i>
<i>Eliud.</i>	Signet, Haggai. 2.	<i>Mattathias.</i>
<i>Eleazar.</i>	24.	<i>Maath.</i>
<i>Matthan.</i>		<i>Nagge.</i>
<i>Iacob.</i>		<i>Esi.</i>
<i>Ioseph.</i>		<i>Naum.</i>
		<i>Amos.</i>

*Matthwee* and *Luke* *Mattathias,*  
 both accompt from Zo- *Ioseph.*  
*robabel,* as they did from *Ianna.*  
*Dauid*: but *Mathew* for *Melchi.*  
 observing Generations *Levi.*  
 by 14. omitteth divers, *Matthar.*  
 contenting himself with *Eli.*  
 the chiefeft. *Matthwee*; *Marie.*  
 hee regardeth the Ge-  
 nealogie of *Ioseph*, *Iesus* his Father  
 by Ordinance, not by Nature: and  
*Luke* he draweth the Petygre of *Ma-*  
*rie*, the Real Mother of *Iesus* accor-  
 ding to the flesh: both of *Dauid*, and  
 so consequently of *Iudab.*

Blessed Iesus was: every way Heyre vnto the  
 Crowne. The *Sophies* of *Persia* knew that, *Mat.* 2. 2.  
*Nathaniel* confessed that, *Iohn* 1. 49. *Pilate* gaue  
 him absolute Title of *Iudahs* King, superscribed in  
 Hebrue, Greeke, and Latine: neither had he power  
 to

MATTHEW thus descendeth.

LUKE thus ascendeth.

to qualifie *That*, though the Iewes wished him, *Iohn* 19. 19. 20. 21. 22. The People knew *That*, that would haue made him King, *Iohn* 14. 16. neither could the bloody wretches alledge any one betwixt him and the Crowne, but *Romes Caesar*. *Iohn*. 19. 13. 15. He that knowes not, that *Christ* must needes be of *David*, is more blinde than was *Bar-timews*, *Mark*. 10. 47. Neither can any be ignorant of his being *Dauids* Son, except they will repugne his owne testimonie (*Mat*. 17. 25. 26. 27.) where he prooues himselfe free from tribute paying: as also many moe Scriptures, that openly proclaim him *Dauids* Sonne, and so consequently, *Heire* *Le-gall* and *Naturall* to *Iudahs* Crowne. But as the blessed Word, *Iohn* 1. assumed our flesh, for the newe creating our flesh, even to the end that we might become *Spirituall*, for the discerning of spiri-tuall things: so neither was his Kingdome and Seepce to be of this world, carnall and outward, as was the figure in *David*; but spirituall, inward and heavenly: and thereof it commeth, that the Newe Testaments Church state is so often called, *The Kingdome of heauen*, *Matth*. 11. 11. & 13. and *Ierusalem from aboue*, *Galat*. 4. *Revel*. 21.

This doctrine (if it would be learned) the lear-ners would not keepe *Christ* vnder *Moses*, nor his newe body vnder olde *Israel*, as though the second should in nothing excell the former. I must neuer leaue vrging this point, till the scales fall from *Sauis* eyes.



## 2. Staffe.

(a) As an Angel, from Hea-  
 uen, did preach the con-  
 ception of Iesus to Ioseph  
 and Marie, so an Angell  
 from Heauen doth  
 An (a) Angell doth  
 preach this to (b) shepherds, who  
 Do leaue their flocks,  
 And wend to (c) Betblehem,  
 Looke how the An-  
 gell said, they finde it so.  
 Babe in a (d) Cratch,  
 did there appeare to them.  
 With it, (e) Marie  
 and Ioseph. Shepherds then  
 Giue praise to God,  
 and back returne agen.

preach his birth heere to the Sheepherds. Accord-  
 ingly the holy Ghost giveth the title of *Angel*, to  
 the Newe Testaments Ministry, where he calleth  
 them *Angels*, that is in English, *Sent-ones*, or *Em-  
 bassadours*, or *Messengers*, sent by God to preach  
 Iesus annovnted to his People. The worthines of  
 the Title must feare men from running before the  
 Lord bid: and the Lord neuer in mercy saith, *Go*:  
 but first he furnislieth them with holy giftes, fit for  
 the Embassage. If any come vnto vs without their  
 spirituall furniture, we may boldly conclude, that  
 God hath not sent them in *Mercie*, but in *Iudge-  
 ment*: and so indeede he bid *Balaam* goe to *Balak*.

(b) Christ

(b) Christ was not published to Nobles and the rich men of the World; nor yet to the presumptuous Priest, or glauering Prophet, but to well exercised shepherds, feeding their flocks. As his kingdom was not world-like, so neither were world-like men to be acquainted with that first.

(c) *Bethleem* was the native Towne of *David*, the figure, and of our *David* figured.

(d) *Ioseph* and *Marie* being vnable, as it seemeth, to hyre a seemely place in the Inne, they were glad to vse a back-houle for their lodging, and there was the King of Kings borne. As the place of his Natiuitie was simple, so the bed-stead wherein he couched his sacred corps, was but a Beasts cratch. Our Earthly vanishing Kings would take this in dudgeon, and the meanest of vs are vsually more renowned in our byrth: yet like rude Horses and Mules voyd of vnderstanding, we are impatient.

(e) With the blessed Babe Iesus, they finde no greater concourse of People, than *Ioseph* his supposed Father, and *Marie* his Recall Mother according to the flesh: homely solemnizing of *Rex Regum*; but worldly *Bethlehem* was not further from Christ, then when Christ was borne in their little Towne. The neerer the Church, commonly the further from God. And indeede, the Sunnes light nothing auaieth a blind man in his blindness. If God first giue eye-sight to the soul (that is, Light vnto the Mind) man may discerne spiritual things. Otherwise, King *Herod*, Master Priest, & Sir Scribe, shall discerne Christ, or the habitation of Christ, no more than a Mole.



## 3. Staffe.

(a) The  
Wife de-  
livered,  
was to  
be vn-  
cleane  
for a Sa-  
boath of  
dayes,  
but the  
8. daye  
(which  
was a fi-  
gure of  
our Lord  
his day,

the day after the seaventh, and yet the first of our new creations weeke) the Male childe was to be circumcised. Thirty three daies (besides the first 7.) she was to rest in vncleane estate (and thirty three yeares after Christ his byrth, it was before we were purified from sinne) and then she was to be cleansed by the law, bringing vnto the Temple a Lamb, or a payre of young Pigeons or Turtles.

(b) *Simeon* having a Revelation, that he should not see Death ere he had seene the *Messiah* (*Luke* 2.) he therefore confidently awaiteth the corporall sight of Iesus. Iesus at last he meeteth, in the Armes of his Mother within the Temple. He taketh him into his Armes, and therewithall before God, he protesteth his willingnes to leaue corporall life: prophecying therewithal, that *Iesus* should be

(a) Twise twentie daies  
Orepast, the Babe is brought  
Into the Temple :  
Their good (b) *Simeon*  
Did meet with him,  
who chiefe was in his thought.  
So (c) *Anna* did  
behold good *Maries* Son,  
That done, they home,  
and liue there quietly:  
But (d) *Marie* pon-  
ders all right seriouſlie.

be the *Gentiles* Light, and the *Iewes* Glory.

(c) *Anna*, of *Afers* Tribe, *Luke*, 2. 36. who had lived 7. yeares with an Husband, and had bene 84. yeares Widowesse, she haunting continually the Temple, found Iesus there at the same time as did *Simeon*; whom she boldly confessed and professed to all such as looked for Redemption in *Ierusalem*.

(d) *Marie*, she layeth all these extraordinarie accidents to her hart, and thereby gathereth more and more, that the miraculous fruite of her womb, was appointed to some great inaudible worke.



#### 4. Staffe.

After from (a) East,  
do (a) *Sophies* make repaire :  
They by (b) a Starre,  
came to the house aright,  
Who finde the Babe,  
and *Marie* (c) onely there :  
To (d) *Gentiles* sure,  
an heavenly blessed sight.  
(e) *Myrrhe*, *Frankensence*,  
and Gold they offer than,  
And so depart,  
each one an happie man.

(aa) The  
*Roma-*  
*nistes*  
haue  
preached  
vnto the  
simple  
People,  
that  
these  
wise men  
were 3.  
Kings of  
*Colin*.  
That  
they

should be 3. the Scriptures teach not, much lesse  
12. as some haue written: for the number is indefi-  
nite. That they should be Kings is not very likely;

seeing they passing seldome, gaue themselves vnto Star-gazing. That they should be of *Colin*, is apparently false: for the holy Ghost testifieth, *Mat. 2.* that they were Magies of the East, whereas *Colin* was West from *Iuden*. *Persia* was Easterne frō the Holy Land, and that people were notable Astrologers or Star-gazers, therefore onely probable to me, that these *Magitians* must be *Persians*. At the word *Magitian* thou must not stumble, seeing it was then a word vsed in the good part, rather than in the ill: as also a long time after. These *Magoi*, I haue called *Sophoi*, both titles importing *VVise*.

(b) These Star-gazers, haue their ouercurious speculation sanctified vnto them, for drawing them vnto Christ. Many by indirect means are brought vnto Iesus: not by reason of any promise of blessing promised by God vnto men following curious Arts: But by vertue of God his antecedent Election, who therefore regardeth the constancie of his own Decree, not of mans *Deseruing*. Some deeme that these *Sophoi* tooke knowledge the rather of this Starre, because of *Balaams* propheticie deliuered in the Easterne world, touching a Regall Star arising to *Iaakob*.

(c) The Shepheards found, with the blessed Babe, *Ioseph* and *Marie*: but these *Sophies* finde with the Babe Iesus, onely *Marie*.

*Quest.* where was *Ioseph*?

*Ans.* It may be, he was playing the Carpenter abroad for all their three liuings. Neither is it vnlike, that *Iesus* himselfe till 30. yeares age, was much employed in that Carpentry worke, considering the holy Ghost testifieth of him, that *He was subiect to his* (supposed) *Father and* (Reall) *Mother*. *Noah* plaied the Carpenter, 120. yeares, building for the preservation of his Families bodies, & can we thinke that *Ioseph* & *Iesus* would neglect the body?

He



He that provideth not (in some honest Calling) for the sustentation of his Familie, *is worse than an Infidel*: Nay that which more is, *He denieth the Faith of Iesus*, (1.Tim. 5.8.) for the Christian Faith teacheth not a man to be idle and negligent, although indeed it command a man not to be Carefull about these things, Mat. 6. 25. &c. Labour in thy Christian calling, but without Care: for, labouring in a consecrated Calling, why shouldest thou be Carefull, seeing *Godlines hath promise of bodilie necessities*: neither will the Lord with holde any thing that *Good is from these that walke uprightly*, Psalm. 84. 11.

(d) The Iewes had first sight of *Iesus*: the Gentiles enioyed the second sight: a plaine signe that the Gentiles (*Japhets house*) should now step into *Shems Tent*: that the partition was to be broken downe, and that *Iesus* would be Sheephred to both sorts of Sheepe.

(e) They having offered *Gold* vnto the King of the world (preaching thereby, homage and fealcie vnto *Dauids Lord*, and yet *Dauids sonne*) as also having offered *Frankencense* (in signe he was the perfumer of our prayers) as also *Myrrhe* (fittest for his buriall, a signe that his death was our life) happy men they depart.

*Herod* vnder pretence to worship *Iesus*, thinking to worrie *Iesus*, had commaunded the Magies to returne and relate vnto him where the Iewes King was borne: but God having otherwise admonished them, they preferre *INNOVANS* will before *Herods* wish.



## 5. Staffe.

(a) The Dragon the De-  
vill (Rev. 12.) is in-  
troduced with his  
Hornes, for dos-  
sing (yea destroy-  
ing) this Man-  
childe Iesus.

The Dragons (a) Horne,  
Pursues to smite the Child:  
But (b) God forewarnes,  
and they to Ægypt flie.  
(c) Herod once dead,  
They three that stood exil'd  
Returne, but goe  
downe into Galilie.  
(d) At twelue yeares end,  
Iesus he doth dispute,  
In Temples Court,  
which caused mickle brute.

The first  
Horne that studied Iesus his destruction was the  
Idumean Herod; and that he did, because he heard  
by the former Sophies, that there was a king borne  
vnto the Iewes.

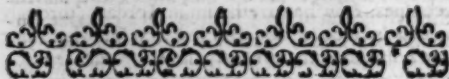
(b) The Lord having a care of our Lord, as he  
first warned the *Magies* not to returne to Herod, so  
he forewarneth *Ioseph* and *Marie* of Herods hol-  
low hart, wherevpon they fli: into Aegypt. Into  
Aegypt went *Abraham* the Father of the Faithfull,  
by reason of a Famine: thither was *Ioseph* pushed  
by his Bretheren, to whom Father and Fathers  
house was glad to repaire for succour: and thither  
now went *Maries Ioseph*, and a greater than *Ios-  
eph*. A Horne of Hel pusheth our Lord thither, and  
but Hornes of the Devill are all that bloodily pur-  
sue Iesus in his members. They gone into Aegypt,  
*Herod*

*Herod slaughtereth all Male-children, vnder two yeares olde, hoping amongst them, the Vndefiled Man-child should haue bene mardred. The Massacre was so abhominable, as dead Rabel, the first Iosephs Mother, could not but, after a sort, lament the destruction of her Children. Of a certaine Ancient it is written, that Herod should slaughter his owne young Sons, lest of them Iudah should haue had a King; wherevpon Augustus then should say, I had rather be one of Herods Hogges, than Sons; for his Hogges he eats, but his Sonnes he sleas.*

(c) The Bast dead, Ioseph and Marie with Iesus are called by God out of Aegypt, even as Israel before was called frō thence by Moses I E H O V A H S mouth. But they hearing, that his Sonne Archelaus did succcede (like Cock, commonly like Chicken) they turned aside to Nazaret in the parts of Galilee: wherevpon he tooke the name of Nazarite, in the mouthes of that People: though besides that, he was to vs a more Pure and Powerfull Nazarite, than was Samson his figure.

(d) Ioseph and Marie (what time Iesus was aged 12. yeares) they doe come, as yearely they ever had, to keep the Passe-over at Ierusalem. The Feast finished, Ioseph & Marie set homewards with their Kins-folks and acquaintance: but after a daies iorney, missing their Sonne Iesus, they retorne with sorrowfull harts to Ierusalem: who, after three daies, do find him amidst the Doctors in the Temple, disputing. His Mother saying vnto him; Sonne, Why hast thou dealt thus with vs? Behold thy Father and I haue sought thee with heauie harts: to her he returned this answer: How is it that you sought me, knew ye not that I must goe about my Fathers business? But they vnderstoode not the word that he spoke vnto them. Then he went downe with them, and came to Nazaret, and was subiect to them: and

his Mother kept all these sayings in her hart. And *Iesus* increased in wisdom and stature (for indeede they two should grow together) and in favour with God and men.



6. Staffe.

(a) See	(a) Bout 30. yeares,
<i>Luke</i> 3.	he comes to <i>Iordans</i> side,
23.	Whereas (b) <i>Iohn</i> Bap-
(b) <i>Iohn</i>	tist doth baptize our Lord,
Baptist	<i>Iesus</i> the Christ,
(the son	then from that blessed tyde,
of <i>Zachariah</i> the	Gathers (c) Disci-
Priest,	ples by his blessed word.
<i>Luke</i> . 1.)	Twelve of them, he
allyed	(d) <i>Apostles</i> nominates,
by his	And (e) <i>Seauentie</i> moe,
Mothers	his will abroad relates.
side to	
blessed	
<i>Mario</i> .	

For though the ether Tribes might not marry one with another, for avoyding confusion of Lotted inheritance: yet might *Leui* (who had no such inheritance, and therefore not like possibilitie of confusion) marrie with other Tribes. This *Iohn* begun to preach *The Baptisme of Repentance* for the remission of Sinnes, in the 15. yeare of *Tiberius*, *Romes* *Cesar*, *Pontius Pilate* being then Governour in *Iudea*: but afterwarde beheaded by *Herod* for reprovng his vnlawfull marriage. This *Iohn* (having the Spirit of *Elias*) prepared the people vnto *Iesus*, by hewing, squaring,

squaring, and smothering their harts, lest otherwise Iesus should haue sinr the Earth with cursing.

Vnto this *Iohn* came Iesus to be Baptised: *Iohn* refusing as being fitter to be baptised by Iesus: our Saviour tels him it must be so, for fulfilling of righteousnes. *Iohn* baptizeth him in Iordan (through which *Iesus* or *Ioshua* safely led Israel) at what time the holy Ghost manifested himselfe vnder the bodily shape of a Dove, lighting vpon Iesus: together withall, a voice passed from Heaven: saying, *Thou art my beloved Sonne, in thee I am well pleased.* Here was the Father, the Sonne, and the Holy Ghost, concurring in this Baptisines solemnization. The Sonne presentes himselfe for fulfilling Righteousnes. The Holy Ghost sheweth *Iesus* to be simple and innocent as a Dove: the Father proclaimes him, first his Beloued Sonne: Secondly, *In whom he rested well pleased.* Thus was the *Dore-sacrament* of the newe Testament graced by *E L O H I M*, that *Three-one.*

*Quest.* Why should Iesus be baptized with water, seeing he was sinles, and that Sacramentall water teacheth the baptized, first that sinne is put away by the blood of Iesus: secondly, that the baptized is to die to sinne, and to rise vnto a newe life.

*Answ.* Circumcision signified the like, yet was he circumcised, as he is here baptized. Yet I easily graunt, nay, I doe boldly affirme, that he was neither circumcised nor baptized for the two former ends: and yet of absolute necessitie, he was both to be circumcised & baptized, & that for this cause: As Circumcision and baptisme were inioyned man because of sinne (seales of sinnes forgiuennesse by blood-shed, even by the blood of the Lambe slain from the beginning of the world) so how should them Sacraments of the Olde and Newe Testament haue bene holy and liuely to the receivers, if so the holy Lambe and Lord of life had not in our

nature so sanctified them: He for giving Life vnto both them, did therefore vndergoe both in his bodie. Thereby, Circumcision was made *Heavens-doore* vnto the old Church *Zion*, and thereby was Baptisme made *Heavens-entrie* vnto the Newe Church, *Ierusalem* from aboue. So the Sacrament was not onely given, to Preach Life to the first *Adam*: but also, To be made Life by the second *Adam*: euen as was the whole Law, not onely given to the olde Man, but also to be performed without blot by the newe Man, from Heaven heavenly. Despisers and neglecters of this Seale, haue yet no assurance of life in Iesus. Let them marke that.

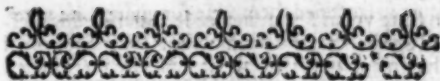
(c) He gathers no Newe Communion, before himselfe had vndergone the New Communion's Sacrament: for Baptisme was the doore into the new Testaments Church.

(d) Having gathered Schollers (or Disciples) he calleth 12. of them *Apostles*, (or, *Speciall Sentences*) and allotted them to preach before him, but not as yet to the Gentiles: The Names of the 12. were thus: *Simon Peter*, and *Andrew* his brother: *James* and *Iohn*, who were *Zebedeus* Sonnes: then *Philip* and *Bartholmewe*: *Thomas* and *Mattheu* the Publicane: *James*, sonne of *Alpheus*, and *Lebbeus Thaddeus*: *Simon* the Cananite, and *Iudas Iscariot*. These twelue Apostles, doe make answere to the twelue Patriarches of *Israel*.

(e) These 70. were sent forth with as large and like Commission as were the Apostles: Mark that. Secondly, these 70. answered to *Moses* seauentie prophesying Auncients. *Numbers*, 11. 24. &c.

Here is Wise dome, but who marks it?

7. Staffe.



## 7. Staffe,

Great (a) wonders, he  
did worke in every place :

But (b) Dragon still  
pursues him to the end.

He institutes,

A (c) Supper full of (d) grace :

Which to his (e) Church,  
for ay he did commend.

That done, he wends

to pray in (f) Olinet

(g) Iſcariot

thither his foes did fet.

(a) Hee  
conver-  
ted wa-  
ter into  
Wine :  
and who  
but Iesus  
can turne  
our bred  
and wa-  
ter of af-  
fliction  
into a  
continu-  
all Feasts  
He gaue

fight to the borne blinde bodie : and who but he,  
can giue holy light to the borne blinde minde? He  
cured Leprosie, and many other corporeall disea-  
ses, incurable by naturall meanes: and who but he  
can cure our soules maladies, whose cure consisteth  
onely in metaphysicall (or supernaturall) meanes :  
To the dead and stinking dead, he gaue corporeal  
life: and who, but he, can giue spirituall life to these  
that are dead, and stinking dead in their sinnes :  
He cast out devils possessing bodies : and who but  
Iesus canne cast out the Devils that possesse mens  
soules :

(b) EL OHIM, foretold Adam and Henab, that  
there should be enmitie betwixt the Serpent and  
Womans promised seede : as this Iesus was the  
Head of that holy seede, so the Devill ceaseth now

to stirre vp his Sepentine seede, to pursue this blessed Seede vnto the death: but all in vaine, vntill the time came, wherein he himselfe was minded to lay downe his body.

(c) The time of his oblation, being within one day, he calleth the 12. together, and sitting downe on a low bed, for so the Iewes did eate, having first preached vnto the necessitie of his departure, he first eateth with them the Paschall Lamb: then afterwards he institutes the New Testaments supper, consisting in Sacramentall Breade and Wine: having finished the old supper, he institutes a new.

*Qu. st.* Was *Iudas Iscariot* present in both these Suppers?

*Ans.* In the first he was. Neither might any soule-maine debar any Circumcised from the old Supper, nor yet any Soul-soare vnscene in the baptized, debarre from the newe Supper. Seene and knowne pollutions in the bodies of the Circumcised, would debar them the holy Congregation and Supper: so, onely seene and knowne sinne vnrepented, can debarre such the newe Testaments Assemblie and their holy Supper.

To the question therefore I answer thus: Many learned, and worthie deep reverence, haue written, that *Iudas* was present: but yet I see somthing that keeps me from so thinking. But first let it be granted, that *Iudas* was there a Communicant, what then? you wil (it may be) with others cōclude, *Then may wicked ones* be admitted to the Lords Supper; I answer, it prooueth not, that *Knowne wicked* may be admitted: for *Iudas* was not an open wicked one, but a secret wicked one, and therefore vnder God his iudgement, that knowes the hart, and not vnder mans censure, who knowes not the hart.

*Obiect.* The man Christ knewe him for a Traytor, and yet would not debarre him.

*Ans.*



First, the Man Christ knewe him not alreadie a Traitor, for as yet he had not betrayed Iesus: and Man must censure *Actions*, or things that be *Present*, not *Latent*.

Secondly, Christ as he was man, knewe not that he had such a trayterly thought in his heart, no more then as he was the sonne of man hee knew the latter day: for euery meane wit knoweth, that Thoughts of men, and personall Future Actions, were communicated vnto his Man-hood by the God head, or his diuine nature. If *Iudas* then had beene present, he was, to Man there, considered as man, an hypocrite or vnseene Traytor: and therefore nothing maketh, for admission of vnrepentant knowne wicked to the Lords Table.

But as before I saide, I rather thinke he was not there, for this cause: Blessed *Iohn* in his 13. Chap. 30. Verse, saith: *As soone as he (namely Iudas) had receiued the soppe, he went immediately out.* Now, the Soppe was no part of this Newe Supper, but appertaining to y<sup>e</sup> old Testaments Supper: if therefore *Iscariot* went out from them, *Immediately* vpon the receipt of the Soppe, (and so saith *Iohn*) then went he out to goe vnto the high Priests, before y<sup>e</sup> Institution of the Newe Supper: and this let the godly hearted consider.

(d) As the *Paschall Lambe*, preached vnto them their deliuerance in and out of *Aegypt*, the Lande of Bondage, whereof I spoke in his place: so this Bread and wine, sacramentally preacheth our deliuerance from the power of Sinne and Sathan, by the *Body broken*, and the *Bloud shed*, of *Iesus* vpon the Crosse. And as the Sacramentall Lambe was called by *Iesus*, the *Passe-over*, *Luk. 22. 11.* thought it was but the Signe of y<sup>e</sup> Angels passing-over *Ifraels* houses, so he calleth this Sacramentall Bread and Wine his Body and bloude, though in

deede

deede but a *Signe* of his bodie & blood; the memoriall of whole death, we therin are to celebrate untill his last comming.

That circumcision was called the Couenant, though but a *Signe* of the Couenant: that the Paschal Lambe was called the Passe-ouer, though it was but a *signe* of the Passie-ouer: that Baptisme is called our Sanctification & cleansing, *Ephes. 5. 26* though it be but a *signe* of our sanctification; that the Bread and wine in that Sacramentall Supper, are called the body & bloud of *Iesus*, though they be but the *Signes* of his bodie and bloud: it is, as to teach vs that they are signs, so that they are not naked or bare signes: but *Signes exhibitivæ*, offering and giving to the faithfull Person, as well the thing signified, as the outward signe and signifier. No marvell then, if they be Sacraments of Grace and divine favour.

(e) As all that entred the Church, entred by Baptisme: so all that once were within the Church, being able to discern *ÿ* Lords body, were to be fed in this Supper: & that in remembrance that Christ *Iesus* dyed for them.

(f) Mount *Olivet*, had betweene it and *Ierusalem*, the Valley of *Iebosaphat*. His ascending the Mount to pray, must teach vs to ascend in our spirits when we pray: for Praier is a conversing with the God of Heauen, seated aboue all our Earthly thoughts.

(g) *Iscariot*, upon the receipt of the *Soppe*, going forth, he went to the high Priests for betraying of *Iesus*. They let him haue a band of armed men, who with Lanterne light, go to seeke the Lord of light: the naturall light an instrument of betraying *ÿ* supernaturall light of the Church. The greatest men, not alwaies the wisest men: nor yet the multitude alwaies walking in the waies of life, as now here.

*8. Staffe*



## 8. Staffe.

They come with (a) Clubs,	(a) They
his word doth throw the down.	come to
Before (b) high Priests,	take him
sweet Iesus he is brought;	with
Before (c) Pilate,	Clubs
Then chiefest in the Towne,	& glaues,
Where (d) rascall rout	that ne-
His death and ending sought:	ver vsed
In fine, he was	to resist
condemned to the (e) Tree,	with wea-
Where twixt (f) two thecues,	pons.
he (g) died right patiently.	Thus
	nowe a-
	daies
	they hale
	his mem-

bers, as though they had to deale with swashbucklers, when alas, they haue learned and taught not to smite with the sword, least they shuld in Iustice perish with the sword.

(b) Though there should by the Law, haue bene onely *One High Priest* at one time, yet now so corrupt they were, as there were two high Priests, the one hauing purchased his roome by Simony, *Simon Magus* his ointment. Two High Priests, I say were at this time: except the terme *High* should here be improper to the one, as denoting him to be

be but one of the 24. Classes in 1.Chron.24.7. &c. Which as I cannot conceiue : seeing the whole Priestthoode consisted in that number (and so every Priest might be called Hy-Priest, which were harsh) and after the tymes 1. of *Mathabees*, 2. of *Herod*, it may easily appeare, that the Priestthoode ran out of order.

(c) This *Pilate*, as *Iosephus Ben-Matthias* writeth, Lib. 3. de Bello I v D. Cap. 8. was sent from Rome to *Ierusalem*, by *Tiberius Cesar*: who on a night, getteth conuaid into *Ierusalem*, *Cesars Images*, by reason whereof, a great tumult within three daies, arose. For the Iewes held it vterly vnlawfull to place any such Image in the Citie. To the Citizēs other people without repaire, to the house *Cesars*, where *Pilate* lodged. They request that the Images might be had away. He denyeth. They continue vnmoueable 5. daies and so many nights. After, *Pilate* commaunding his Souldiers to prepare their swords for slaughtering them Iewes, & Iewes willingly hold down their necks, as willing to lose life, ere they admitted them prophane Images. *Pilate* wondring thereat, without more adoe, packt the Images out of the Citie. Wherewith may be remembred also how *Iosephus Ben-gorion*, hee not onely remembreth IHSVS for a Man : but afterwards by *Correction* addeth : If it be lawfull to call him a man: affirming withall, That his people put that IHSVS to death, not understanding the Prophets : as also That his Disciples greatly grew and multiplied.

Before this *Pilate* was *Iesus* brought; *Pilate* indeed (after examination) being much vnwilling to condemne IHSVS : but loving the praise of men more than the praise that is of God, he finally condemned him.

(d) The rascall rout, covering rather that *Barabas* the Murderer should haue life; yea, they cryed

ed out, *Let his blood be upon vs & our Children.* That his blood fell notably vpon them, hath bene apparant notably in this, *That the Lord hath made the* *slaves to all Nations, and their Name odious to enery* *People.*

(e) The death on the Crosse or Tree, was y most notable, infamous, and cursed manner of death was then. Necessarie it was, that not onely he should dy y death, but most shameful death: that so death and shame might be consecrated to his suffering Members.

(f) Both these theeuēs blaspheming Iesus at first, *Mat. 27. 44.* soone after, one of them hath his heart & tongue conuerted, *Luk. 23. 40.* His vnfeigned repentance he testified, first in reprobuing his fellowes continued blasphemie: Secondly, in acknowledging God his hand iust against them both, because of former ill: Thirdly, by defending the cause of Iesus for *Innocent*: when neither his Mother, nor any of his Disciples durst speak.

That his Repentance was liuely, and sprong of Faith, appeareth first, by his beleeuing that Iesus was the King of Heaven: Secondly, by the gift of holy prayer, bursting then frō his beleeuing heart, in these words, *Lord remember me, when thou comest in thy Kingdome*: to whome Iesus replyed, *This day shalt thou bee with mee in Paradise.* Marke that the second *Adam* breakes open the doore into *Paradise*, from whence old *Adam* caused vs to bee barred.

Betwixt these two theeuēs (the one a sheepe, y other a Goat, a figure of the latter iudgement) Iesus our Brazen Serpent was lift vp. The murmuring *Israelites* being stinged in the Wildernesse, there was (at the Lords command) a brazen Serpent set vp, on which, who so looked, they were cured. That figured our Iesus, on whome, no person by the eye

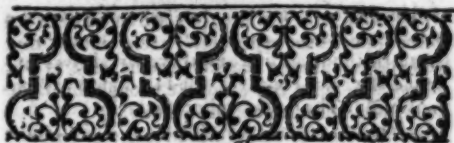
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of faith can look, but loe, they are cured of Satan & sins sting: let the repentant Theefe witness that who entred Paradise heavenly the sixth day, as Old *Adam* the same day (and like y enough the same houre) was driven out of the Earthly.

In *Matthew* 10. we are willed to be as *Serpents*: that is, to be like them in something, not in everie thing. Though we be wise as *Serpents*, yet let vs be without sting, as was *Iesus* & the *Serpēt* his figure. Nay let vs labour to heale others that are stinged: and not sting and bite others, lest we be bitten and consumed of others.

(g) After many mocks, revilings (the adversaries giuing him bitternes to drink) he gave vp  $\bar{y}$  ghost, saying: *It is finished*. And here was the perimplishment of *Daniels* halfe weeke of years: for now the Vaile of the Temple rent in two, so that the common people might step out of the Temples *Courts* into the *Holy Place*, and be their owne Priests, in offering vp a rent heart: for nowe *Iesus* our high Priest) entred into the *Most holy* of the Heavens, there to make continuall intercession for vs.

At the renting of the Temples Vaile, the *Iewes* might haue learned, that then there was an end of *Leuies* ministerie, the Priest according to *Melchisedeks* order, hauing made a newe and liuing way vnto the Father through  $\bar{y}$  vaile of his flesh: a way for euery man that commeth vnto the Father by him: for not in the Name (or power) of any other than *Iesus*, is Saluation to be accomplished: for through *Iesus* (even as wee are members knit vnto him) we are made, not onely Kings over Satan, sin, death; but also Priestes, for lifting vp pure hands, (without wrath and doubting) in all places where-soeuer. Much of the Epistle vnto the *Hebrewes* is spent in perswading this: neither yet knowe they *Christ* rightly, that know not this.



## 9. Staffe.

He dead, (a) they seale  
 The stone vpon his Tombe,  
 But (b) Third day, he  
 ariseth powerfully.  
 Good (c) *Magdalen*  
 earely to graue doth come:  
 Anone, Iesus  
 speakes to her cheerefully.  
 (d) Fentimes he did  
 appeare in 40. daies,  
 Then calles the Twelue,  
 and thus to them he saies.

(a) *Ioseph*  
 of *Ara-*  
*matha*,  
 having  
 of *Pilate*  
 obtained  
 Iesus his  
 body, and  
*Nichode-*  
*mus* ha-  
 uing  
 brought  
 one hun-  
 dred  
 pound  
 waight

of Myrrhe and Aloes, they take the body, wrap it  
 in linnen with the odours, and burie him in a new  
 Sepulchre within a Garden neere to his suffering  
 place. He so buried, the high Priests and Pharisees  
 come to *Pilate*, who by common agreement ap-  
 pointed certaine Souldiers to watch the Tombe  
 vntil the third day, least his Disciples should steale  
 him away, and so it should be bruted that *Iesus rose*  
*the third day as he had promised.* Therewithall they  
 sealed the Cover-stone, as *Darius* sealed *Daniel* in  
 the Lyons denne.

(b) The third day (which was the first day of the  
 week) he rose frō the deade. The 6. day of y week,  
 called *Friday*, he departed this mortal life, & so en-  
 : tred

tred into *Paradise* above, forefigured by *Paradise* below: such as *Adam* on the 6. daie, through sin begun this mortall life, and therewithall was expelled the *Lowe Paradise*, the first figure of *Heavens* blisse. The 7. day called *Satur-day*) the first *Adam* rested out of *Paradise*, but our second *Adam* rested in *Paradise*: for as his spirit rested in his Fathers hands, so his body in the earth did seele no corruption. *Act. 2. 31.*

Having so finished *Moses* week, *Iesus* ariseth on the next day after the 7. which day, as heretofore in some respect I called the 8. day: so, in simple propriety; it is the *First day* of 7 week, Planetical-wise called *Sun-day*. As our Lord rose this day, so (*Rev. 1.*) it is called therefore the *Lords day*. As *Iesus* rose from the power of death, *Moses* his Law having done what it could, so (like a *Samson* of *Samson*) he carries that Cities gates away on his shoulders, and vp he mounteth for our Iustification. No marvel then, if his *Rising-day* be our *Rest-day*, and that day we celebrate in meditating of our second *Creation* and *Resurrection*, even as the first *Sabaoth* was appointed to be spent (had *Adam* stood) in meditating the first *Creation*: and *Adam* falling, then appointed to further meditation: as first of *Creation*; secondly, of the *Fall*; thirdly, of *Restoration* in the promised Seede.

(c) As *Marie* had much forgiven, so she loved much. Her loue partly appeared, in this her early repaire to the Sepulcher Before her comming, an Angel from Heaven had rowled the sealed stone aside, *Iesus* was risen, & the hyred watchmen were gone to the Rulers; who bribed the Soldiers, to say and they should say, that *Iesus* his Disciples had in the night stole away the body. She comming to the Sepulcher (as did *Salome* and another *Marie*) the Angell informes them of his *Resurrection*, commanding



manding them to returne, and tell the same to *Peter* and the other disciples. They departed, *Iesus* first appeares to *Mary Magdalene*, (*Marke* 16. 9. *Iohn* 20. 14. &c.) with whome he familiarly talketh.

Secondly, he appeared also to the other *Marie*, and to *Salome*, called also *Ioanna*, *Luke*, 10. as they were going to tel y Disciples of the Angels words, *Mat.* 28. 9. 10.

Thirdly, hee appeared to *Peter* or *Cephas*, *1. Cor.* 15. 5. That this must be on the same day, may appeare by the Angels commaund before. And that it is not like to fall out, betwixt the two next appearances, the length of time here, and the shortnesse of time there, makes it most probable.

Fourthly, he appeared to *Cleopas*, and the other Disciple, as they were going to *Emmaus*, 60. Furlongs from *Ierusalem*, *Luke*. 24. 13. &c.

Fifthly, he appeared to the Eleven (the greater number bearing name of the whole) at night being assembled to holy exercise *Luke* 24. who brething on them, said, *Receiue the holy Ghost: Whoso euers sins ye remit, they are remitted unto them: and whose sins soeuer yee retaine, they are retained.* At this time, *Thomas Didymus* was wanting. No blessing got by absence from holy Assembly. Thus our Lord spent the whole day in *Apparitions* and *Doctrines*. No maruell then, if the eleven gathered together the eight day after, or next Lords day.

Sixthly he appeared the 8. day after, vnto the Eleven. *Didimus* was then present, and therefore he schooleth him. And this was the second time of his appearance vnto the Apostles conuened.

Seventhly, he was seene of more than 500. brethren at once; *1. Cor.* 15. 6.

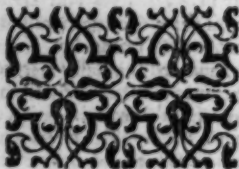
Eightly, hee was seene of *Iames* alone, *1. Cor.* 15. 7.

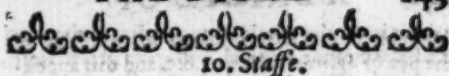
Ninth-

Ninthly, he was seene of diuers his Apostles at the Sea of *Syberias*, *Iohn. 21.1.* &c. and this appearance, *Ver. 14.* is called the third appearance: that is, the third time of his appearing to his Apostles conuened. At this time Iesus vrged *Peter* vnto a three-folde Confession, answering to his three-fold deniall.

Tenthly, he appeared vnto his Disciples, what time he led them into *Bethania*: where he finally blessed them to the wel executing their Commission. Their Commission was this. Seeing all power is giuen vnto me in Heauen and Earth, Go therefore & teach all Nations, Baptizing them into the Name of the Father, and of the Sonne, and of the holy Ghost. To whome God hath said, Go forth, teach, conuert, gather people into One, To them necessarily he much more saith, Baptize: for *Paul* comparing *Thy* with the Former, he in that respect affirmeth, that he was not sent to baptise; meaning that Baptizing was no charge in comparison of the former. Deeply simple are manie in our daies, that make baptizing the greater.

10. Staffe.





Stay in (a) *Ieru.*

*salem*, till from aboue

You be bapti-

zed with the holy spirit:

A (b) clowde then so-

dainly did him remoue,

And vp convey

him from their carnall sight.

They straight vnto

*Salem* conuaid them then,

Where they abode,

with other faithful men.

Should be furnished (as with other graces, so) with hability to speak & vnderstand  $\forall$  tongues of al Nations. For this cause they were to stay at *Ieru.salem*, til they had receiued power from aboue. Mé may haue a generall calling to some work, and yet (by reason of particular indigency or lack, be vnfit (for some time) to set vpon some part of that work. This notably overthwarteth rash heads, who by vertue of their general calling, wil at any time aggressie any particular.

(b) His 40. daies being finished, every day answering to a yeare of *Moses* in the Wildernes, he was taken vp in a clowd to  $\forall$  highest Heauens: where he sitteth at the right hand of Maiestie, til his Father haue made all his Foes his foot-stoole.

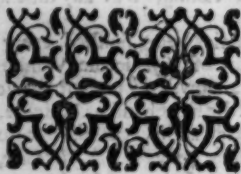
So endeth the 4. Evangelists, *Matthew*, *Marke*,  
*Luke*, and *Iohn*.

Though *Matthew* and *Iohn* were Apostles, yet are they also called *Euangelist*: because (as well as the other two) they penned  $\forall$  History of *I H S V S*,  
which

(a) As the Apo-  
stles were  
appointed  
to preach  
to, and  
baptize  
of all Na-  
tions, so  
it was  
absolute-  
ly neces-  
sarie that  
they

which is not the whole *Evangel*, but as the *Head* and *Heart* of the *Evangel*. *Evangel* (a greek word, and in that Tongue, the holy Ghost penned the *Newe Testament*) it is in *English*, *Glad Tydings*. This *Glad Message of Salvation*, we cal also in *English*, *Gospell*, drawne from the *Saxons* worde, *God-spell*. Magicians haue their *Spell*, which on nights they set for preserving their moueables, (that may be called, *Devil-spel*) but this *Spell* of *Iesus*, is of such vertue, as being truly apprehēded by faith, it causeth moueables and vnmoueables, *Heaven* and *Earth*, yea, *All to be ours*. This falleth not out by wearing the written *Gospel* about the neck, as do *Romish Idolatrrers*, but (as I haue said) by beleiving it, and resting thereon, as on the *Corner-stone* of our spirituall building. If Magicians by their *Credulitie*, or light beliefe, haue *Satan* to worke with their spell, how much more shall *Iehoua* worke with a *Solide Substantiall Faith*?

II. *Staffe.*



*Now followeth the Booke of the Apostles*  
ACTES.



II. *Staffe.*

In (a) *Indas* roome,  
they choosed (b) *Matthias*:  
And at the Feast  
of Pentecost, againe  
The Church in one  
that time (c) collected was,  
What time from heauen,  
God did his spirit raine,  
In (d) fiery tongues:  
so that the 12. from thence,  
In diuers tongues  
their mening might commence.

(a) *Indas*  
hauing  
betraid  
his Ma.  
ster (as  
afore) he  
watched  
what  
would  
become  
of Iesus.  
When he  
sawe that  
Iesus was  
condem-  
ned and

must die, then the wretch yrking at his former  
fact, came and brought his 30. pecces of Siluer to  
the Rulers, and having cast it downe, hee went &  
hanged himselfe.

(b) The Apostles setting foorth *Barthol* and  
*Matthias* (two that had conversed with Christ from

H

the

the time of *Iohns* Baptisme, vnto the Ascension of *Iesus*) they thus praied : *Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roome of this Ministry and Apostle-shippe, from which Iudas hath gone astray, to goe to his owne place.* Praier thus finished, they giue foorth Lots, and the office-Lot fell on *Matthias* : he therefore from thence-foorth was by common consent counted with the Eleven Apostles.

The Lot was no sooner giuen out, but all rest contented with the *Allotted*; for the whole disposition of the Lot was of the Lord, *Prov. 16. 33.*

*Quest.* Are Lots still lawfull

*Ans.* So lawfull as at any time before : seeing the same necessitie still continueth. Lots (for any thing I yet see to the contrary) are in Scripture referred onely to these ends : either to prevent Contention, as the former of the Apostle : or to remove contention already begun, according to that of *Salomon*, *The Lord causeth contentions to cease, Prov. 18. 18.* for vnto the Lot in such cases of vrgent necessitie, the Mightiest must giue place.

Prophaners of Lots, finde a contrarie effect : namely, a kindling of Contention and furie, not before begonne. Let Dicers and such vaine people marke that.

(c) Awaiting the extraordinarie coming of the holy Ghost.

(d) First, for preparing of reuerence, a heavenly wind filleth the whole house, where they had conuened : then come tongues of fire and sitteth vpon them, wherewithall they were all filled with the holie Ghost, speaking other languages, as the spirit ministred utterance. Tongues are giuen, First, for the pulling downe of spirituall *Babel* : Secondly, for building vp the mysticall *Ierusalem*. Hee that occupieth

enpieth his tongue in furthering the false Church,  
and hindering the True, had better haue no tongue  
in his head: such a tongue is set on fire from Hell,  
not from Heauen,

New were Iewes from al Countries come vnto  
*Ierusalem*, where *Melchisedeck* had Raigned. No  
doubt, they had kept a true accompt of *Gabriel* 70.  
sevens of yeares, and therefore at this time might  
the rather harken what newes of *Messia* at *Zion*,  
from whence the *Lave* was to goe. These *Iewes*  
strangers, hearing the Apostles speaking the tonges  
of such countries as where they had bene disper-  
sed, some of them stooode amazed thereat, others  
mocked.



11. Staffe.

In (a) *Salem* they  
drew faithfull into (a) *One*:  
(b) *Stephen* then was caught,  
and stoned vnto death.  
Young (c) *Saul* conuer-  
ted was to *Paul* anone;  
Who thence inspi-  
red was with holy (d) breath.  
To (e) *Iaphets* people  
he was destinate,  
The God of *Shem*  
his Gospell to relate.

H2

(aa) A  
true visi-  
ble and  
christian  
Church  
was first  
planted  
in *Mel-  
chisedecks*  
*Salem*, &  
from *Sa-  
lem* and  
*Zion*, was  
the Law  
to goe

to go forth vnto the Gentiles. *Salem*, is in English, *Peace*, *Heb. 7. 2.* As the figure of the New Testamēt's Church was called *Peace*, so it was, because al true peace is within the true visible Church of Iesus: *Peace dwelleth in her Pallaces.* Neither may contention be suffred within this Church: for the Church of God hath no such Custome. Neither may confusion stand in this Church; For God is not of confusion, but of Peace. These spirituall stones are all first hewen and squared (wherof I spake in his figure) & so are to conuene or gather into One.

The visible Church then I define to be, *A company of people gathered out of the VVorld (or from amongst worldlings) by the ministerie of the word, vnto the obedience of Christ their Head.* They being first one with worldlings, God stirreth vp Prophets, (whereof in the next Staffe) who by the power of the worde, as by an hammer, breaketh their rude hearts (for any thing Man fore-knowes) whervpon they willingly adde themselues to the Faithfull, gathering, as Eagles, together, for feeding on Iesus crucified. These so gathered, they are to do al their things in Loue, exhorting one another, ministring one to another things necessarie, no one eating bread of Idlenes, but so labouring, as they may not onely sustaine themselues, but also be able to minister vnto others.

Looke how the Spirit excelleth the Letter, look how Christ his Scepter, excelleth *Iudahs* Scepter: Look how farre the Thing figured, excelleth his Figure: looke how more perfect the Substance is thā the Shadowe; by so much doth the New Testaments Church, exceede that olde Church of *Zion*. This not obserued, it causeth such as have not seene a true established Church to confound the Faces, Beautie, Persons, Order, of them two: as though Christ were not more excellent than *Moses* in these things.



things. *Moses* is a conering to such.

(b) *Steuens*, (a glorious Deacon of *Ierusalem* Church) being taken of the Aduersaries, he was by the frantick Bedlems stoned to death. Hereupon, the poore Church was scattered, the disciples flying here & there. Some of *y Bretheren* (amongst whome was *Phillip*, called before to be a Deacon) do come vnto *Samaria*, and there conuert & baptise many. The Apostles, who yet were at *Ierusalem* hearing that *Samaria* had receiued the gospel, they send vnto them *Peter* and *Iohn*. But before the Apostles were arriued there, much more, before the Apostles had come and allotted him to the place of an Euangelist, he had so preached & Baptized manie. By which approued act (so well as by Doctrine) it well inough appeareth, that the Deacons calling is to assist in word and Sacrament, so well as to looke to the Poores necessitie.

(c) *Saul* consented to the death of *Steuens*, and much blood a brode he shed. But going downe vnto *Damascus*, there to torment the Christians, *Iesus* from Heauen cryed, *Saul, Saul, why dost thou persecute me?* Therewithall hee was sinitten downe blinde. The Lord enformes of his wil. To *Damascus* he was led: vnto whom, *Ananias* by gods Commandement came, gaue him his sight, and so was *Paul* baptised a new man. God work the like grace in our ages Persecutors.

(d) Before he breathed out threatnings against the Church, now hee breathe d sweet promises in the Church. Before he was a zealous *Pharise*, but now a zealous *Christian*.

Quest. What was a Pharise?

Ans. The Pharise was a passing precise Jew, of what Tribe soeuer. The Saxons interpret Pharise, *Sundorhalgan*, that is, *one that seueres himselfe for Holinesse*, and indeede such they were. And well

may the word be deriued of *Pharas* to diuide.

Besides this strict Mosacall sect, the Scriptures remember another sect called *Saduces*. These held there was no Angell, Spirit, Resurrection.

A third sect, the Iewish writers remember, called *Esseni*, whereof were two sorts. The one sort, never married: the second sort did; but by their sparing fellowship carnall, they refused therby, that they married onely for preserving of chaste mindes. Both these sorts of *Esseni*, notwithstanding loved each other: whersoever they were scattered in towns & Cities, they ever prepared to entertain to harbour any of their sect. Had I one neuer seen the other, yet the strange brother was nothing lesse bolde to enter the house. Reioycingly they wolde suffer any death at the hands of the *Romanes*, as it were therein triumphing over the Vncircumcised. In a word, of all the Iewes then, these were most honest, sober, religious, charitable.

(c) *Noah* plainly prophesied, that *Iaphet* (that is, the Gentiles come of *Iaphet*) should at last dwell in *Sabims Tent*, that is, become Inhabitants of *Salem from above*, (that is, of the Newe Testaments Church) and so it fell out: yea, what time the *Prodigall yong sonne* came into the holy Tent, I elder brother (namely, the *Iewe* generally) disdained to come in: as neither willing to come in himselfe, nor yet contented that his long wandring brother should feede on *Isus*. To these Gentiles was *Paul* chiefly appointed *Apostle*. If *Rome* would haue a Vicar for Christ, me thinkes they doe wrong (they being of the Gentiles) to giue the Vicarship from *Paul* to *Peter*.



## 13. Staffe.

With Paul, was joy-  
 ned (a) Barnabas by (a) Voice,  
 (As former twelue,  
 so) They do churches (b) plant.  
 Elders and Dea-  
 cons (after Churches (c) choise)  
 They do (c) Ordaine,  
 as euery one wil graunt.  
 Each keepes his roome,  
 and (d) watches in his place:  
 The Apostles so  
 commed them to Gods grace.

(aa) Paul  
 (after his  
 generall  
 allotment  
 to the  
 Apostles-  
 ship) staid  
 in An-  
 tiochia,  
 (Act. 13)  
 where  
 the Dis-  
 ciples  
 first were  
 entituled  
 Christians

or *Appointed Ones*. In that Church (amongst other  
 Prophets) was Barnabas. The holy spirit bid the  
 Church set him and Paul apart for the worke. Af-  
 ter Fasting and Prayer they did so.

(b) In planting of Churches, they had specially  
 regard to the establishing Ministers in and to eve-  
 ry Church, for the government and seruice of the  
 same. The Church officers were of two sorts: First,  
 Elders or *Gouernours*; the second, Deacons or *Serui-  
 tours*. To this all accord.

But the Question now is: Were there more

sorts of Elders than ones mo sortes of Deacons than ones Secondly, wherein were these Elders, & these Deacons exercised;

For the Deacons, all almost easily graunt, that there were two sorts of Deacons, or *Church-Seruitours*: the first of men, *Act. 6. 3.* &c. *1. Timoth. 3. 8.* the second of women, *1. Timoth. 5. 9.* &c. *Rom. 16. 1.* That the first had the charge of gathering the beneuolence of the Saintes (specially euery first day of the weeke, *1. Cor. 16. 1.*) as also, that they especially had the looking to the *Loue-Feasts*, *Act. 6. 1. 2.* as one part of their charge, almost all haue graunted. That the second attended the sick and impotent, it is by many held. But as the Scriptures speake not of that: so their pouertie & age considered in *1. Tim. 5.* it seemeth to me, that they be receiued for being ministred vnto, rather then to minister: except with *Hannah* their ministrati-on should rest chiefly in keeping y<sup>e</sup> Temple & continually praying for the Church.

For the Elders, there is all the question. Some pleade for Elders onely exercised in *Doctrin*e and *Exhortation*, and yet, (which sufficeth for my argument) some of that side, who haue beene learned, haue easily graunted, that in the Primitiue or Apostolike Churches, there were, First, *Teaching Elders*: Secondly, *Elders assisting* the former in *Gouernment*: but now (say they) such governing Elders are not necessarie, considering wee haue in their roomes, *Ciuill Magistrates*.

Hereabouts, many haue written great Volumes; let it then here suffice, that in these mens iudgement the *Patterne Churches* had In them and To them, two sortes of Elders or Ouer-seers: the former sort was specially (though not onely) exercised in *Doctrin*e and *Exhortation*, *Rom. 7. 8.* called *Pastors* and *Docters*, *Ephe. 4. 1.* The second sort, specially (though

(though not onely) exercised in *Gouvernements* *Rom. 12.8.1. Tim. 5. 17.* Both these sortes *Paul* speaketh to *Act. 20.* except one will thinke that *Ephesus* Church had many Pastors in it. Our Sauour in his letters to *Asia Minor* Churches (*Reuel. 2. and 3.*) saying euer to the *Angell of the Church*, and neuer to the *Angels*, seemeth to cut that off: but specially, a particular Church being called a *Flock*, it properly cannot admit moe than *One Sheepheard*, and so in English is *Pastor*. This second sort of Elders, is (together with the first sort) necessarily vnderstood vnder the tearme *Bishop. 1. Tim. 3. 1. &c.* the Greeke word in plaine English, (as no Scholler can denie) being *Overseer*, for both the one and the other *Oversee*, *Heb. 13. 17.*

*Obiect.* But every such *Bishop* or *Overseer*, hath required in him that he be *Apt to Teach.*

*Ans.* I haue pondered what euery side hath writ, and I dare not say, that these *Gouerning Elders* the Apostles planted, were vnapt to teach. *Jeremiah (31.)* and *Heb. 8. 11.* doth so plainly teach, that *Great and little in the New Testaments Church, shall so abound with knowledge*, as I dare not say, that the *Gouerning Elders should be vnapt to teach*, considering, they are *Heads* in the Church, & must be able to iudge betwixt *Plea & plea, cause & cause* which neither they can do, except they be able to reach the truth in such cases. That they ought to be apt to teach, I beleue: but that there is (of absolute necessitie) required in the so large gifts for knowledge and vtterance, as in the *Pastor*, I dare not say.

(cc) The Electio was in the Church, or assemblie of Faithfull gathered into one: This *Election*, the great Apostles of Iesus did not assume to themselves, so much as for the smaller Office, *Act. 6. 3. 5.* The Ordination (by imposition of hands sacramentally)

mentall) the Church left vnto the Apostles then present, to whome for that succeedeth Elders, or the chiefe of the Church.

*Obiect.* But the Parish or particular Church people in England do not Elect & nominate their Pastor.

*Ans.* Any particular Church in Englād may repaire to any Diuine, & Elect & nominate such a one to y place of a Pastor, provided they wil be a y charges of keeping him. As for the Ordination to such public ministry, of right it appertaineth to some Bishop or Bishops in chiefer place: as then it appertained to *Timothu* where he was: to *Paul* where he was: to the Apostles where they were. And if our people be sometimes kept from Election, nominell: seeing many be so ignorant and desperate foolish, as in choosing they would rather respect a Foole like themselves, then a man of learning. *Ierusalem* Church consisted of another manner of people then any Church in the earth can now afford: & therefore wisdom in y Apostles to trust them with Election.

(d) This watching is not only the duty of such, as are called to speciall place of *Oversight*, but also, a duty committed to every member of that mystical bodie, *Heb. 3. 12. 13.* This watching is, in casting (not a curious eye, but) an eye of loue, (as first to our owne waies, so after) to the footsteps of our fellow members: that if there be any slip or halting, wee may help that member, in making more right steps. And this is done by brotherly proceeding, according to our Householders Rule. *Mat. 18. 15. 16. 17.*

The Rule is this, If the fact be priuate, admonish that fellow member priuatlie as thou maist winne him, not loose him: If he heare thee, that is, *If hee Repent*, *Luke. 17. 3.* there is an end. If he repent not, thou art to take One or Two with thee (no delight should

should be in publishing a brothers sinne, no, not within the Church, these are to witnesse thy maner of dealing with him, as also his carriage towards thee. If hee nowe repent, an end: if not, thou must bring it before the Church, not publish it in *Gath*, or amongst the Vncircumcised, I meane to these that are not of the Church, for that is not only the way to destroy the credite of a brother, but also to make vile the holy profession: If hee heare not the Church, or mysticall body, whereof hee is a member, and whereof Christ is heade, accompt him as an Heathen: that is, barre him the spirituall Temple, and accompt of him, as of a Publicane, that is do not eate or drinke with him as the Iewes would not with Publicanes.

This course of proceeding (euen to the very casting out) is onlie to this end, to winne the straying member, and to bring home the wandring sheepe.

*Quest.* If the Sinner denye the priuate sinne to mee, or if not to mee dealing alone; yet hee doeth before my witnesses deny his sinne, what am I now to doe must I there stay, lest I trouble the Church with that whereof I haue no witnes, or must I go on?

*Answ.* If the sinne be pregnant and plaine, (as Theft, Adultery, Murther, &c.) whereof hee cannot possibly be forgetful, nor thou mistaken, thou must go on by the rule without stop, till hee stop his sin. The deniall of the sinne, maketh the man so much more monstrous, and vnto thee he should remaine deepe poysoning Leaven: to others, an Hypocrite, but to thee an open wicked one.

*Obiect.* But if (I proceeding) hee should likewise confidently deny the sinne before the Church, and the sinne should rest vnconuicted, then I should be censured for a slanderer.

*Answ.* If the danger of such issue, should hinder thee:

thee from proceeding, then likewise the feare of such issue, should ever keepe thee from admonishing any One, so much as in priuate: for thou admonishing priuately, he might likewise impudently denie it: or he might reply thus, *Though I haue done this sinne, yet I will deny it to all men: & except thou wilt aske me forgiveness for thus reproving me, I will publish abroad that thou hast falsely accused mee of Sinne: then thou (unable to prooue it by witnesse) shall be forced either to by saying: I neuer reproued him of such sinne: or else thou shalt be censured for a slanderer.* Because therefore such issue may fall out at first, as well as by proceeding, it therefore is apparāt, that there is no stoppage with the vnrepentant. Secondly, it cannot fall out, that such Sin shal not be discovered (walking by Rule) in the middest of the Congregation, *Prov. 26. 26.* when a case (vnder the law) could not through witnes want bee found out in the gates of the Citie, then were they to come before the Lord and the Priest, and there in the Temple it should be discovered, *Deu. 17. 8. 9.* Now that Temple was a figure not onely of the whole Catholike, but also of every particular Church: the Priest a figure of Iesus annointed to whome the Father communicates all knowledge, and by whome we receiue the knowledge of all necessities: but in such a plunge, the knowledge of the wicked is necessarie: therefore by Christ, we are to expect the Revelation thereof. That Christ will not be inferior to *Moses* his Priesthoode for *Vrim* and *Thummim*, is evident enough, if but onely in this promise: *Where two or three are gathered together in my Name, there am I in the middest of them, Mat. 18. 20.* I therefore conclude, that Christ the head, will not haue his owne holy body so mocked, nor the Hider of his sinne so to prosper, (*Prov. 28. 13.*) and that because of the honour of



of his owne name. If *Faith* in Gods promise, *Care* of his glory, *Loue* of keeping the Church pure, doe lead vs in this action, the Lord neither can nor will faile in disclosing the *Guiltie*.

*Object.* But some Sinne is in it owne nature publike, as Incest, Adulterie, Murder, &c. and therefore not to bee satisfied for by prinate Repentance.

*Answer.* If a woman within the Church bring forth a Childe besides the order of continencie, her sinne is indeede publike, and therefore the vncleane man and woman both (if both be within the Church) must satisfie by publike Repentance.

*Object.* Some grosse sins cannot be satisfied for by publike Repentance, for the death of their bodie is due.

*Answer.* Though the bodie deserue death, yet publike repentance satisfieth the Church. The Incestuous person being humbled in his flesh, that is, in the vnregenerate part: the Church of *Corinth* was by *Pauls* Commaundement, inioyned, first, to forgiue him: Secondly, to comfort him: thirdly, to confirme their loue towards him. Consider herewithall the Apostles wordes. *Galat, 6. 1.* Brethren, if a man bee fallen by occasion into anie fault, yee which are spirituall, hee speaks not to carnall men, restore such one with the Spirit of meeknesse, considering thy selfe, lest thou also bee tempted.

*Object.* These Apostolicall Churches had no Magistrates that bare the corporeall sword: but we haue Kings in our Churches: therefore the former is no president for vs.

*Answer.* The former is a president, where y corporeall sword is not drawn out. That I haue already saide, is therefore sufficient for my present Argument.

gument, who deliuer but the *Rule*, whereby the Apostolicall Churches watched one ouer another. The *Constitution* being changed, and the *Case* altered, moe heaps of Obiections do arise, than is meet for lesse then a great volume. For many people, I knowe no readier way for them to come out of *§* *Labyrinth* or *Maze*, wherein they haue winded themselues, than by returning back, step by steppe, till they come to the doore againe.



## 14. Staffe.

(a) His	For Iesus sake,
multitud	(a) great toyle <i>Paul</i> vnderwēt,
of suffe	For planting faith,
rings, see	where he soeuer staid.
2. Cor. II.	At last to (b) <i>seauen</i>
23. &c.	<i>Hild Rome</i> (good <i>Paul</i> was sēc
(b) So	There for (c) two yeares,
the holy	an harvest good he made,
Ghost de-	Within (d) fift yeare
scribeth	as humane writings say,
<i>Rome</i> ,	The Lyon, <i>Ne-</i>
<i>Reuel. 17.</i>	ro did the Apostle slay,
9. and so	
much	
their	
<i>Mantua</i>	
Prophet affirmeth of <i>Rome</i> , as also others their	
owne Historiographers. The names of the 7. Hills	
	are

are thus tearmed. *Palatine, Capitoline, Aventine, Exquiline, Caelius, Viminal, Quirinal.* To this City, after he had preached to and fro about 30. yeares, good *Paul* was sent Prisoner: he having indeed appealed to *Cesar*: and Cruell *Nero* then was *Cesar* & Emperour.

(c) Comming to *Rome*, *PAUL* was suffered to dwell by himselfe with a Souldier that kept him. Two full yeares he remained in an house, which for himselfe he had hyred, receiuing al that came vnto him, preaching the kingdome of God, & teaching these things which concerne the Lord *Iesus Christ*, with all boldnes of speech, and without let.

*And here endeth the Booke of the Apostles Acts.*

(d) He is said to die vnder *Nero*: That being 36. yeare of *Pauls* Conuersion; and thus it is reckoned.

*Paul* died in the 19. of *Tiberias*.

*Paul* converted in the 20. yeare, *Tiberias* reigning, 23. yeares. to him succeeded *Caligula*, who reigned 4. yeares. To *Caligula*, succeeded *Claudius*, (in whose second *James* was slaine by *Herod*, *Acts*. 12.) who reigned 14. yeare. To him succeeded *Nero*, in whose 14. it is saide, *Paul* was beheaded, that being the 70. yeare from *Iesus* his Natiuitie.

The Epistle that *Paul* writ vnto the Churches, are either such as he writ before his imprisonment at *Rome*, or after.

The Epistles he writ before, are: *The Epistle to the Romanes*, written from *Corinth*.

The two Epistles to the *Corinths*, written from *Phillippi*: as also, a third Epistle (which indeed was the first) written to the *Corinthes*, (*1. Cor.* 5. 9.) which we haue not.

The two Epistles to the *Thessalonians*, written from *Athens*.

The first Epistle to *Timothie* the Evangelist, written

ten

ten from *Laodicea*.

The Epistle to *Titus*, written from *Nicopolis*: part of which subscription is deemed forged: and yet may well enough be granted.

The Epistles he writ after he became Prisoner at *Rome*, are these.

The Epistle

To the *Galathians*.

To the *Ephesians*.

To the *Philippians*.

To the *Colossians*.

To *Philemon*.

Second to *Timothy*.

As all these Epistles tend to the aduancing and confirmation of the Christiā faith: so, for this time, I will propound some speciall heads of Doctrine, wherein one Epistle is more copious thā another, or at least, first in order according to the vsual plaeces of the Epistles.

In the Epistle to the *Romanes*, I obserue: First, the Apostles concluding al (Iewe and Gentile) vnder sinne, taking away all merit by workes: therewithall delineating or plainly picturing forth the difference betwixt the *Carnall* and *Spirituall* person. Secondly, I obserue his plaine proving of *Israels* generall calling & obedience to the Christian Faith, what time the *Fulnes of the Gentiles* be come in. Hereof see, 1. part, at *Iudahs* *Ozias*. Thirdly, the doctrine of obedience to Princes and Magistrates, not so much for feare of the sword, as for conscience sake. Fourthly, I note the doctrine he delivers for supporting the weake brethren.

In the first Epistle to the *Corinths*, I obserue specially; First the *Methode* of true preaching Christ. Secondly, the danger by hauing any communion with an open leauened, or vnrepentant brother: together with the carriage due towards such. Thirdly,

I note the power is giuen to the Saints for iudging their own causes ciuill. Fourthly, the Apostle putteth an end to questions touching single life, touching such married Couples, as whereof one was an vnbeleever; touching y<sup>e</sup> duetie of such as were called to the Christian faith, in such or such Vocation. Fifthly, I note his doctrine concerning the vse of meats sacrificed first to Idods. Sixtly, the true vse of spirituall gifts. Seauenthly, the absolute necessitie of *Love* (or *Charity*) in a Christian. Eightly, the description of the *Schoole of Prophecie*. Chap. 14.

*Quest.* What may the giuft of a *Psalme* be, that is spoken of there to the *Corinth*. 5

*Ansiv.* I vnderstand it to be that present deliuerie of a *Psalme*, (according to present occasion offered) whereof *Tertullian* speaketh (in *Apolog. contr. Gent.*) which befallerh the Deliuerer *ex proprio ingenio* of his owne wit. Which forme of singing, diuerse Beleeuers then vsed in the ending of their *Agapai* or Feasts of Loue. Our *Beda*. (in *lib. 4. c. 24. hist. Angl.*) doth speake of one there so qualified, termed *Cedmon*. Touching which see more in my Poeme *ELOHIM* and in the Epistle to the Reader.

Ninthly, *Paul* confuteth the deniers of the bodys resurrection (as for the supporting of y<sup>e</sup> weak, I obserued it to the *Romanes*) And lastly, hee com-mandeth laying aside somewhat for the helping of the poore, appointing thereto the Lords day, or first day of the weeke.

In his second to the *Corinth*s, I marke specially, 1. His care of having the *Humbled* sinner comforted. 2. His care to haue one Church to contribute to anothers necessities. 3. His care of suppressing the insolent contemnners of his letters & reprehensions.

In his Epistle to the *Galathians*, specially I note,

1. The

1. The curse of all false Doctrine and Gospels, although published by an Angel from heave. 2. That *Moses* yoke of bondage, is not to bee ioyned with *Iesus* his Gospel: the former longing to the sons of *Hagar* the bond-woman, for whipping them vnto Christ: the latter longing to the sonne of *Sarah*, & free woman, whose Children are of a new city, eue of *Ierusalem* from above.

In his Epistle to the *Ephesians*, First, I behold Election to be before (not onely our byrth but also before) the foundation of the world: & that Election to be in Christ *Iesus* only: which Election before time, maketh it selfe knowne to vs in time, by the sanctification of the holy spirit. 2. I cast mine eye to the immediate end of Christ his Ascension, which, as touching his Church, was this: *vz. To fill all things by giuing gifts vnto men*: & end of them gifts being twofold: First, for cōverting people & bringing the into holy constitution. Secondly, for edifying or building the more & more vp in their newe birth, after they be once cōstituted in orderly cōmuniō. Vnto this two-fold end he appointeth two sorts of Teachers: First, *Apostles, Evangelists, Prophets*, for & planting Churches: Secondly, *Pastors & Teachers*, to & Churches once planted: wherof see more in & next staffe but two following, in nūb. & 17.

Thirdly, in this Epistle, I obserue his care of enforming Husbāds and wiues, Parents and children, Masters and servants, in their mutuall duties.

In his Epistle to the *Philippians*, specially I pick out: First, that it is a matter of reioycement, that Christ be preached, though some preach of envie, and with affections impure. 2. That bands or imprisonment, maketh the Gospell more glorious. 3. That the imprisoned Saints (specially Ministers of the word, & more specially *Kopiontes* they that haue traveled Churches planting, and delivering Canonically

Canonicall ordinances, are to be provided for of their Churches.

In his Epistle to the *Colossians*, (besides former mentioned doctrines) I note, that such Religion as is not in the writings of the Prophets and Apostles *Seem*, but rather forbidden in the new Testaments Canon, (as, worshipping of Angels, Touch not, tast not, handle not, &c.) is but a *Vil-worship*, carying onely a shewe of widome, and herein they faile, that would tie men to such Legal observances.

In his first to the *Thessalonians*, specially I take heede: First, to the *Thessalonians* true hearing & receiuing the Apostles words; who heard and receiued that word, not as the word of men, but as the word of God. 2. That to mourne much for the Saints departed, is Gentile-like. 3. That Iesus his comming to Iudgement, will be very sodaine; and therefore needefull, that the Saints bee watchfull.

In his second to the *Thessalonians*, onely I now observe: That there was a general Apostacy from the Christian faith plainly foretolde, Which *Departure* should fall out, by reason *The man of Sinne*, the *Antikeimenos*, or *Layer of a contrarie Foundation*, should arise in the Church (through Churches not watching,) and so cause the Churches for to vndergo his *Spiritual* Badge. Which Beast (notwithstanding) in time should be destroyed, by the bright powerfull appearance of the Gospel: he in the meane time prevailling only ouer such, as had not receiued the lone of the truth, and therefore iustly giuen over to beleue lies, that so they may be damned.

In his 1. Epistle to *Timothie*, I specially take vp: First, *Supplications, Prayers, Intercessions, Thanksgivings* are to be made for all sorts of People. Secondly,

condly, how *Church-Overseers*, and *Servitors* are to be qualified. Thirdly, that *Church-ministers* at home (that is, in their owne assembly) is to be provided for. He that provideth for his Oxe, and with-holdeth necessities from him that watcheth over his soule, is no better than an Oxe, and unworthie the Gospell: yet teachers must measure the weake, and loose bodily right, if thereby they haue hope to winne vnto Christ. Fourthly, that one maner of Rebuke appertaineth not to all the Saintes: not yet to receiue an Accusation against an Elder so easilie, as against others.

In his 2. to *Timothie*, First, an encouragement for *Timothy* against all aduersitie. 2. A plaine prognosticating of couetous false Prophets, who sell themselves and their people to the deuill for money.

In his Epistle to *Titus* I onely pick out the end of the Evangelist *Titus* his aboad in the little Iland *Creta*, viz. to plant Churches, & in every Church her Elders. In his Epistle to *Philemon* the Apostle sendeth *Onesimus* back to his Master *Philemon*, who before had runne away from his Master, therewithall robbing *Philemon* of somewhat. The fellow comming to *Paule* at *Rome* (by some secret draught of *ys* spirit) *Paul* ther begets him to *ys* faith, and so returning him with this Epistle, he laboreth to qualifie good *Philemon*. Thus endeth *Paule* his Epistles.

Now followeth a list to be spoken of the Epistles following.

The Epistles  
are these.

The Author to the Hebrewes.  
James his Epistle.  
Peter his two Epistles.  
Iohn his three Epistles.  
Iude his Epistle.

Who



Who was the Holy Ghost his Pen-man of that to the *Hebrewes*, the Spirit of God hath concealed. The chiefeft point the holy Ghost there laboreth for, is 1. the remouuall of *Moses*, whose *Letter* was vnto the *Hebrewes* as a *Vaile*, hindering them from seeing vnto the end of the things abolished by Iesus andynted our *King*, *Priest*, and *Prophet*. 2. He denounceth fearefull Iudgement against such as fell from Christian communion and fellowship. 3. He stirreth them vp to Hospitalitie, specially for receiving of strangers.

*Iames* his Epistle must needes be written before any of *Pauls*, considering he died, *Act. 12.* if so it be that *Iames*, of whome the Syriack Interpretour speaketh in his superscription, thus 4 *Three Epistles of the three Apostles, before whose eyes our Lord transformed himselfe* (namely) of *Iames*, *Peter*, & *Iohn*. Which Superscription Master *Beza* remembreth in his large Annotations from *Tremellius*, how-foeuer of some omitted. Besides my obserues in the former Epistles, I note specially in him: First, that *Prayer* must bee offered vppe without wauering. 2. That the *VVord* must not onely be heard, but also done. 3. That the Christian Faith is not to be held in respect of persōs; be they many, be they fewe; be they noble, be they ignoble; seeme they learned, seeme they vnlearned.

4. That a Person with gold-fingers is not therefore to be seated vpmost at our Table. 5. That *Faith without workes*, is but the diuels faith. 6. That *Elders* are to visit the sick, and if the sicke haue some sinne troubling their conscience, they are with loue to take notice thereof, and feruently therefore call vpon God by *Praier*, for that sins remission. Where may further be obserued, how this *One Sick Person* is to send vnto *Elders*, namely of the same Church, that so they may offer vp this *Praier*: which plainly

plainly euinceth, first, that euery particular Church had her *Presbyters*: Secondly, that these *Presbyters* were endued with  $\gamma$  gift of diuine Praier. 7. That it is a most blessed worke to conuert a sinner.

In *Peters* first Epistle I note: First, that a Christian must beware he suffer as a Righteous, not as an vnrighteous doer. 2. That the Church Elders are to feede their flock without constraint, not carrying themselues like *Lords* ouer God his heritage.

In his second Epistle, specially I Excerpt: First, that true Believers are made partakers of the *Nature Diuine*. 2. That open Atheists (mocking at the dissolution of all things by fire from Heauen) shall arise in the last daies. 3. That *Pauls* Epistles containe some things hard to be vnderstoode, which the vnlearned should pervert.

In *Iohn* his first Epistle: First, that many *Antichristes* were gone out in his time. 2. That such as are once borne of God, no more doe sinne: that is, letteth not sinne Rule (howsoeuer Dwell) in their mortall members. 3. That the One God, is distinguished into the *Father*, the *Word*, and the *Holie Ghost*. 4. That there is a certaine sinne not to bee prayed for.

In his second Epistle: I note, that to him (that bringeth doctrine contrary to godlines) we are not to say so much as *Good Speede*, much lesse receiue him to house.

In his third Epistle: First, that it is worthy praise, to entertaine brethren, and assist them in their voyages. 2. That it is no new thing to bee cumbred with prattling *busie bodies*, who will neither further Christs worke themselves, nor willingly suffer such as would.

In *Iudas* his Epistle, ouer and besides I obserue: First, that  $\gamma$  wicked are but as *menstruous cloaths* in

in our feasts of Loue. 2. Lastly, that the man *Iesus* our Saviour is God; & he onely able to keepe vs from falling away, as also to preserue vs faultlesse before the Father.

*I Now followeth a little to be said of the Booke of Revelation.*

Blessed *Iohn* (beloued of *Iesus*) being banished into the *Ile Patmos*, and that by all probability by *Domitianus* (who succeeded *Nero*) There, on the Lords day, *Iohn* was deeply ravished in the Spirit, during which time, blessed *Iesus* commendeth vnto him the state of his Church vntill the last First, he enioyneth *Iohn* to write vnto the 7. Churches of *Asia* the lesse. Secondly, to set down in writing such visions and their adiuncts, as might continue for y<sup>e</sup> Faithfuls vse for euer. And indeede, this Book so pictureth out the *False Churches*, (whether Idolatrous Christians, or Mahumetane) as I cannot maruell, though Satan hath almost driuen this Booke out of vse. The olde Church *Zion*, had her golden prophecies for future euents: and this was left to the Newe Testaments Church, as a Loue-letter of *Iesus*, whereby she should discern Times, Person, Things. But marke this, that the *Ierre* is never brought in within this book, as an aduersary. Their number is sealed, *Cap. 7.* The same number of *Them* stands on Mount *Zion* with the Lamb, *Chap. 14.* And the *Gentiles* are glad to repaire vnto them for being healed, *chap. 21. and 22.* This neede of being healed, it argueth, 1. that the Church of the *Gentiles* should languish of notable diseases till the full calling of the *Iewes*; whose *Fall* if it brought a vantage to the *Gentile*, then what shal their *Rising* doe? It shall be as from death to life. The cause of such spirituall diseases is y<sup>e</sup> Beast of y<sup>e</sup> 7. hilled Citie *Rome*, to giue her with y<sup>e</sup> whorish Religion supported of that beastly Empire, with y<sup>e</sup> filth of whose spirituall forni-

fornication great & smal generally shuld be made Drunken a long season. Who, howsoeuer recovered out of that notable Slaerie, should labour of sundry errors till the generall calling of the Iewe. And 2. this healing of error doth plainly euince, that the newe IERUSALEM here spoken of, is not the Church *triumphant* in the heauens, but *Militant* in the earth : seeing not There, but Here we labour of transgression. This briefly for the present.

That which now followeth, hath his grounds from the former *Canonicall* writings : All falling out within the compasse of time contained in the booke of *Reuelation* or *Apocalips* : for the time of that Booke reacheth to the second comming

of *Iesus*.



### 15. Staffe.

(a) *Euangelists* in English is, *Publishers of glad Tidings*. In the large sence any bringer of glad newes may be so called: but in this spe.

The Apostles haue for helpe (a) *Euangelists*: And so the Churches by them planted be, Th' Apostles dead, there riseth (b) *hellish mysts*, Which with the *Light*, at no hand could agree: Sun darks, Starres fall, (hue, The Moone doth change her Heaven rolles away, as *They* before did shewe.

viall

ciall and peculiar sence, these are properly *Euan-  
gelistes*, that were called by the Apostles to assist  
them in the planting of Churches. Such were  
*Marke, Luke, Timothy, Titus.*

(b) Inventions of men, fetched out of their bot-  
tomlesse braine (first broched into their braine by  
Satan of the lowest Hels) these arose in the Chur-  
ches, and so darkned the *Sun* of *Righteousnesse*.  
Hereupon the Angels of the Churches fel out of  
the heauenly places, who before were as Starres in  
Christ his right hand. The Churches who before  
tooke their word (which was their Lanterne and  
light) from the mouth of Iesus, even as the Moon  
taketh her light from the Sunne, they quicklie  
changed their hue; whereupon the *Heavenly Face*  
of the Churches passed away, even as the material  
heavens at last shall scroule-like. *Paul* charged his  
Churches to be watchfull of their waies; and bles-  
sed *Iohn* he specially admonisheth the Churches of  
*Asia-Minor*. But all of them neglecting their spiri-  
tuall watch, what are become of them? what is  
become of the golden Romane People? what is  
become of *Corinth*, of *Galatia*, *Phillipi*, *Celossus*, *Thes-  
salonia*? what are become of *Iohns* 7. Churches?  
They vanished like a scrowle, their excellent visi-  
bility or face vnable to bee found: nor yet like ener  
again to be expected.

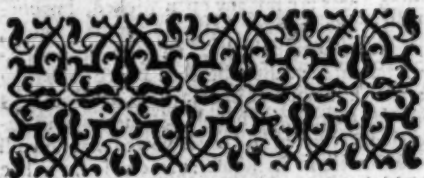
The 7. Churches of *Asia* (together with their  
fellows) had *Mahumet* quickly seated in their chair.  
The 7. Churches (*Rev. 1.*) were seven golden Can-  
dlesticks, and their Ministers 7. Starres in *Iesus* his  
right hand: if these be Apostate (as all know they  
be) what warrant had *Rome* never to fall awaye?  
These 7. were in Christs right hand, and yet Apo-  
state; such a priuiledged place (in so open speech)  
*Rome* never had: or if she had bene an 8. starre in  
his hand, yet lo, the *Sun* lost his Light, the *Sonne*  
hath

hath turned his hand vpside downe.

*Paul* writing vnto *Rome*, he saith, *To the Saints at Rome*, not *To the Church of Rome* to other people he saith, *To the Church, or Churches*, by which forme of speech, it is to be thought, that there was not at *Pauls* writing of that Epistle, any established Church at *Rome*. Obiect. He saith, (*Chap. ult.*) *Salute the Church in their house, Vers. 5.* Answer. By the Church (or Congregation faithfull) of that house, he cannot meane a Church established, (for then all the residue of *Pauls* Saints saluted, should seeme to be so many Churches as there were diuers households, or else that they stood apart from the Church) but thereby he must necessarily meane the Faithfull Assembly of that house. Every *Established Church*, is a company of Faithfull conuened: but every company of Faithfull cōgregated, is not an established Church. They two are not *Convertible*s. Neither is it any thing like, that there should then in *Rome* be an established Church. First, considering that *Great Citie*, (*Revel. 17. 18.*) was head for Idolatry. Secondly, had bloodie *Nero King*, called by *Paul*, the *Lyons mouth*, *2. Tim. 4. 17.* therein (I doubt not) alluding to the Lyons Monarch of *Babel*, (*Dan. 7. 4.*) the mouth of the 4. mettelled Image, wherof elsewhere I haue spoken.

How hard it was long after, for any to professe Christ in *Rome* (much more to haue an established Church) their owne Records declare. Nay, seeing *All* forsooke *Paul* what time he was first examined before the Emperour *Nero*; (*2. Timoth. 4. 16.*) I would demaund of such, where was *Peter* then? did he then apostate from *Paul*, or was hee *Not resident*? Indeepe the Romanists say, he was then gone into some other Cuntry, notwithstanding his Apostolicall See was at *Rome*. As such an answer is, but absurd, so neither (if *Peter* had bene there, and had

an established Church) could it well bee deemed, that both the common persons of that Church, as also every their Ministers should forsake *Paul*. How truly the they haue taught, that *Peter* first established the faith of Christ in *Rome*, as also should for 25. yeares be *Romes Bishop*: let the wise hearted coniecture by the former Circumstances. Much more let them consider, what feeble footing they haue for Standing alwaies in excellent visible obedience to the true Faith.



16. Staffe.

(a) First order gone,  
and *Dores* not being kept,  
By (b) Baptisme,  
heapes of prophane do rush.  
With them at length,  
a(c) Ministry in crept,  
That with the *Horne*,  
Gods ordinance did push.  
So *Anti-Christ*  
is stept vp to the *Throne*,  
Who by his (d) Lawes  
would governe euery one.

(a) The  
Churches  
by little  
and little  
growing  
secure  
and idle  
in their  
spirituall  
watch,  
yea(as  
our Sau-  
our spea-  
keth in  
*Mat. 13.*)  
they sal-  
ling on

on sleepe: In commeth the Enuious one Sathan, who soweth Tares, of all sortes amidst the Lords wheatfield: that is, in midst of the Children of his kingdome, namely his Church.

*Obiect.* The field is the world.

*Ansiv.* True: the Circuit of the earth, the place of the Church Catholike, Christes possession from one Sea to another. And in the middest of the wheat Catholike the hellish Tares were sown: who grewe to be no lesse visible then the wheate. Which Tares are not any open-wicked, but onely such wicked as haue such holde in the Church, as they cannot be pulled vp, without rearing vp the Church. For the Churches peace sake they are suffred, though not liked: as *Dauid* suffred *Ioab*; and *Iohn*, *Diotrephes*: though *Iohn* meane time reprooued *Diotrephes*, and *Dauid* yowed that no euill should dwell in his house: namely, so far as hee with his houses good could remooue it.

(b) The vtter laying waste of Christs Vine-yard, was the receiuing tag and rag into the Lords Temple. The strict waies of christianitie lost, then it became as plausible a Religion as grosse Idolatry. All the vncircumcised, high and lowe, rich and poore, come into the Temple. As the *Man of sinne* was moued vp into the highest place, so al his retinue come in to attend on their King *Abaddon*, as bad a one as cou'd be. The Temples doore was open to all: I meane, *Baptisme* was free for all conimers. The *Spring* and *Fountainne* that before was shut and sealed vp, (*Cant. 4. 12.*) now it was broken vp, and every one filcheth away the water.

*Obiection.* *Iudah* in the Apostacie, and *Israell* in the time of Schisme and Apostacie did circumcise.

*Ansiv.* They did that they had no warrant for. After *Abram* belieued, then was circumcision giue



uen to him and his Seed, or any stranger to whom he became a nourishing Father, not before. 2. The Apostle calles it, *The Seale of righteousness by Faith*. When therefore they were fallen from the Faith of *Abraham*, they had nothing to do to touch the Seal. Til they ioyned themselues to the true Faith such *Circumcision* was but a meere blanke, as wax without a stampe, as a bodie without a Soule.

*Obiecti.* God hath promised to be the God of a Belieuers seed, vnto the thousand Generation, *Exodus 20.6.*

*Ansiv.* Adde that which followeth: *Of them that loue me and keepe my Commaundements*. A Parents faith makes the childe capable of Baptisme, as the former of circumcision; but if the childe and his children afterwards do Apostate from holy Faith, (in stead *Of keeping the Commaundements which his Parents or Fore-Fathers kept*) then such are so farre from hauing God to be their mercifull Father, as he is to them a Iealous Iudge, and to all that followes them in the steppes of vnrighteousnesse. 2. If the child should be baptized, who had some Auncestor a true christian within a thousand Generations, then the Baptizers had neede of all his Peoples *Genealogies* from *Noah* or *Abraham*. 3. Such simple Obiectors must learne, that by such a conclusion, all the whole world should bee baptized: for there is none in the world, that are not much within a thousand *Generations* of *Noah*.

(c) The yeares of 666 (spoken of in *Revel. 13.*) hauing run after Christ: *Mahomed* (vsurping the name *Chamudeth* giuen to *Daniell* in his *Chap. 9.23.* this plural, the other singular both of *Chamad* to loue mightily) he with his *Donie*, terming it *Gabriel*, feigned a Religion and planted it in the places of the Easterne or Greeke Church. Then also the Pope in the Westerne or Latine-church did arise

in the midst of the Christian Temple: of a particular Bishop proclaiming himselfe *Vniuersall Bishoppe*: a title which *Gregorius Magnus*, not long before, did affirme to be blasphemous. The mischief was long before on breeding (euen from the Apostles time 2. *Thess.* 2. 7.): but now Iniquitie had got the vpper hand. From this time the church was to bide in Babel, till the time of coming from vnder that golden head and out of the pawes of that flying Lyon. Saint *Iohn* in his Revelation hath taught all this with the Adiuncts. The Lord Reueale the truth thereof also to all his people: and deliuer them from all strange and adulterate Ministeries.

(d) Hell being broken loose, and this ministerie planted, in the next place Synode vpon Synode, conuocation vpon conuocation for establishing of such lawes, as who should resist, to them it should not be permitted to buy or sell in their Commonwealth: and who in these daies are able to warre with the Beast: He that with *Iohn* will not go forth in the spirit, and that into the Wildernes, shall not behold this harlot, whose stinking skirts doe couer the faces of the worlds multitude: and so drunken they are with her *Cup* of abominations as a man had as good speake to drunken *Nabal*, as to them. The Adders haue laide the one eare to the Earth, and haue stopped the other eare with their tayle; heare the holy Charmer they are not minded: nay, with their fingers in their eares they will runne vpon *Stephens*. Let vs therefore *Beware of mens* speciallie, of rank Romanistes who be drunken with the blood of the Saints.

17. Staffe.



## 17. Staffe.

But (a) *Prophets* God  
 he stirreth vp sometime,  
 To call the People  
 from such worship fowle.  
 The Beast he char-  
 geth such with deadly crime;  
 And (b) kills the man,  
 that puls away a soule,  
 Right much adoe  
 shall Persons haue to liue,  
 To whome the Beast  
 doth not his (c) *Symbole* giue.

(a) The  
 spirituall  
*Heaven*  
 vanished  
 like as a  
 scrowler  
 the My-  
 sticall ini-  
 quitie  
 hauing  
 got the  
 vpper-  
 hand; the  
 burning  
 Lampes  
 (Reuel. 4.)

that stooode before the *Throne* of God, being thus  
 put out; and black Lampes (or false counterfaite  
 gifts) being foysted in their roome, as fittest to  
 stand before the *Black Throne* of the *Beast* moun-  
 ted: It followeth, (except Christ will loose al) that  
 some be called and culled out of *Sodome & Egypt*,  
*Spiritually* so called, Reuel. 11. 8.

For the calling of the Lords *Israel* out of this  
 spirituall *Agypt*, from vnder the spirituall bondage  
 of *Leuiathan*; our good God stirreth vp *Prophets* &  
 nay, Christ Iesus ascended the highest heaues, lea-  
 ding *Captiuitie Prisoner* with him, partly for this ve.

ry end, v<sup>z</sup> to send *Prophets* for gathering & planting Churches in these confused times, as did the Apostles and Evangelists of yore; which *Prophets* are neither *Apostles*, nor *Evangelists*, nor *Pastors*, nor *Doctors* in their own proper & peculiar s<sup>e</sup>nse, but a Ministerie distinguished from them. *Ephes. 11.*

That *Prophet* (distinguished there from the residue) I hold of absolute necessitie, to be meant properly of such as God stirreth vp (not to foretell of things, like *Agabus*, but) to gather People vnto Faith, and to constitute Churches.

First, all the learned haue granted, that GOD hath in these last times, stirred vp diuers to pull downe *Babel*, and to build againe the walles of *Ierusalem*. Such M. *Caluin* in some sence calleth *Apostles*; and somewhere also *Prophets*. M. *Beza* numb<sup>r</sup>eth hem with *Evangelists*. But see this point cleared at large in my *Labours on Salomons Song*, Part 2. *Lectim. 7.* The doctrine therefore standeth good by the consent of learned, as also by Experience of the worke wrought.

Secondly, the title *Prophet* (seeing they are not properly Apostles, who had their calling immediatly from Christ; nor Evangelists, who had their calling immediatly from the Apostles; nor Pastors nor Doctors, who haue their *Nomination* and *Ordination* immediatly from a People already a true visible Church) seeing (I say) they are not properly such, but plainely distinguished from such (& other preaching ministeries besides these 5. there be not in the New Testament) it necessarily therefore followeth, that such *Worke-men* are properly *Prophets*.

Thirdly, the place of the Apostle, *Ephes. 4.* proueth all this plainly. *Christ* (saith the Apostle) *Ascended.* To what end? *To fill all things:* How? *By giuing gifts vnto men:* What gifts? the gifts fitting *Apostles*

postles, Euangelists, Prophets, Pastors, Doctors. To what end gaue he such Ministers: for two ends: First, For gathering together the Saints: Secondly, For the Ministeriall worke, even for the edification of Christs body once gathered. How long hath he appointed Ministers? First, for gathering people into a bodie: Secondly, for Ministering vnto a bodie so gathered, or built vp? He hath giuen such Ministerie, Till we all meete together (in the vntie of Faith and Know'edge of the Sonne of God) vnto a perfect man, &c. But yet wee are not all So met: therefore still endureth the Gift of Christ for gathering the Saints. Which gift (considering Apostles and Euangelists ceased) doth onely rest vpon the head of this Prophet. Let not the greatnesse of any mans gifts or fame, bring preiudice vnto this so open truth. He that holdeth not chiefly to this place (for vpholding the Doctrine against Romanistes) forsakes the surest string of his Bowe.

(b) Men fore warned are halfe armed. Iesus his Loue-Letter foretolde this, *Reuel.* 11. 7. and 13. 7. In patience therefore let vs possesse our soules.

(c) See *Revel.* 13. 16. 17. But a fearefull plague must Gods Angell, or Prophet sent of God, denounce against such branded people. *Reuel.* 14. 9. 10. 11. The fearefulnes of which torment might feare them from all obedience to the Beast: but if they will serue the Diuell in his Rulers, the Diuell that sets them on work, shall pay them their blacke wages.

18. *Staffe.*

(a) When The Gentiles once,  
 the Gen- got to the height of sinne,  
 tiles, as a And fulnesse of  
 woman the(a) *Saued* come to Light,  
 bigbel- The(b) *Elder bro-*  
 lied, hath ther(*Ieruv*) shal straight com in  
 brought forth the And mourne for that  
 the *Fulnesse* he had no sooner sight.  
 of h. r  
 spirituall Their comming in,  
 wombe, shall shall be the Gentils Light;  
 then shall Nor till that time,  
 all *Isaell* will Sun againe be bright.  
 be saved.  
*Rom. 11.*

25. 26. Hereof read in 1. part, at *Iudas* King *Ozias*, there the 11.

(b) I allude vnto the Parable, *Luke, 16. 11. &c.* By the Elder sonne, I vnderstand the *Iew*; by the yonger sonne, the *Gentile* & the *Gentiles* sprung specially of *Iaphet*, the *Iewes* of *Shem*, and both of the sonnes to *Noah*: who as a *Gyant* refreshed with wine, rose from the wine: giving *Shem* the *Priviledge* in the first place, but plainly telling *Iaphet* that he should in time obtaine *Shems* Priuiledge.

When the Prodigal Gentile was received home

to eate of the fat Bullock, and well liking Sacrifice *Iesus*, the Iewe stubbornly stode without the spirituall Tent, refusing to come in: they haue refused hitherto to come into the spiritual banquet, and to communicate with vs. But the *Fulnesse* of the Gentiles once accomplished, then shall *Israell* be called to the Faith of Christ *Iesus*: who perceiving that *Messiah* was slaine before by them, they shall waile Family by Family, with a great Lamentation, *Zech.* 12. 10. 11. 12. 13. 14. Vpon which humiliation, a Fountaine shall be opened to *Dauids* house, for sin and vncleannesse. *Chap.* 13. 1 &c. Their Fall brought a blessing to the Gentiles: but their Rising shall bring much glory to such, as wil walke in their light. *Rom.* 11. 12. 15.

This their Rising, the Apostles were not ignorant of, who (the last time that ever they asked a question of *Iesus*) did demaunde, *If so he would at that time restore the Kingdome to Israell.* *Act.* 1. I well knowe that some (otherwise godly & learned) haue blamed the Apostles there, for expecting a worldly Kingdome: but (*Tam ortum pace*) I dare not think that the Apostles are blame-worthy: nay, I deeme them praise-worthy, who had so speciall care for their owne peoples good.

They saying, *Wilt thou at this time restore the Kingdome to Israell*, what answere doth *Iesus* returne? doth he reprove them? Now what saith he? Thus he answers, *It is not for you to knowe the times or seasons, which the father hath put in his owne power.* He is so farre from denying the Kingdome they dreamed of, as he doth plainly grant it. He grants it by answering only to the Time, wherein they expected such Restauration: as though hee should say, *You are greedy of vnderstanding, WHEN the Kingdome shall be restored: the Time thereof is in the Fathers hand, neither is it necessarie for you to knowe:* *lookye*

looke you to your owne present busines, &c. This I take to be open & plaine inough: specially, if we remember that in the next place before, *Hee had taught them the things that concerned his kingdome*; immediately whereupon, they demaund only the *Tyme of Israels Restauration*, and onely hee aunswereth to the *Tyme*, as graunting their meaning of the Kingdome. If they had now erred in Iudgement, I cannot think, but he would not haue ascended before he had reformed it: considering the Holy Ghost afterwards was not sent downe, so much to teach them any *Newething*, as to bring vnto their remembrance *The things he had before taught*.

First, God dwelled in *Shems Tent*, even in the midst of *Israels* people: and such Gentiles were blessed, as had recourse vnto them.

Secondly, God hath inhabited amidst the Gentiles, and such Iewes haue bin happie as haue had recourse to them.

Thirdly, God wil againe dwell amidst y Iewes; and blessed shal such Gentiles be, as gather themselves vnto them. Thus the Lord concludeth both vnder Sinne, that on both he may haue mercie: & that neither may swell in any thing of their owne; he hath shut vp all in vnbeliefe, that so hee may haue mercie vpon all: The first shall be last, and the last shall be first. Oh the deepeness of the riches, both of the wisdom and knowledge of God! how vnsearchable are his Iudgements, and his waies past finding out.





## 19. Staffe.

Iewes called once,  
 and all the number ron,  
 Rushing from Heauen,  
 shall (a) fire on the world.  
 The (b) Good (living)  
 in Clowds shall meet the Son;  
 But wicked rout,  
 shall in the fire be whorld.  
 Then (c) Iudgement comes,  
 and there an end of all.  
 To God for grace,  
 it resteth that we (d) call.

(a) After  
 the My-  
 sticall  
 Body of  
 Iesus,  
 (confi-  
 sting of  
 Iewe and  
 Gentile)  
 shall be  
 accom-  
 plished,  
 downe  
 shall fyre  
 fal on the  
 World.

Prophane Prophets tell of *Atlas* his sustaining the Earth on his shoulder: but sure I am, that the *Elected Iew*, and *Elected Gentile*, are the Pillers of the whole worlde. So soone as these *Elected* are remooued, so soone the worlde falleth and perissheth.

(b) The Faithfull that then shall be living, (1. *Thessa.* 4. 17. shall in a moment be changed, (1. *Cor.* 15. 51. 52.) and together with the Faithfull before  
 decca-

deceased, shall be lifted vp on high to meet *Iesus* in the Clowdes: which in some sort, might before be shadowed out by *Noahs* Arke, caried vp aloft in the ayre farre aboue the Earth. Thus the Faithfull shall be free from the power of that deuouring fire, what time the Infidels and false counterfaite Christians, shall frye in the flame: that fire being the gate vnto the euer-burning fire of Hell.

(c) *Iesus* (the *Iudge*) mounting his pure white Throne, encompassed with Thousands of glorious Angels, before him shall come al the Kindreds of the Earth, and euery Soule ioyned vnto his Bodie, must abide by his Iudgement. First, he wil separate his *Sheepe* from stinking *Goates*, (the cloake of Hypocrisie now comes off) and hauing culled his Elect from the Reprobate, he shall bid the Chosen of his Father, *Enter into the Kingdome prepared for them*: whervpō, they shall moue vpon his glorious Throne, and sit downe with *Iesus* their Heade. *REVEL. 3. 21.*

Christ hauing seated in vnspcakable glory his *Mysticall Body*, he then turneth to the Goats on his left hand, bidding them, *Depart accursed into euerlasting fire, prepared for the Diuell and his Angels. Math. 25. 41.* This voice, as it passeth from Christ the Head, so shall it be subscribed vnto, by ʒ voice of his Mysticall members: and therefore *Paul* plainly affirmeth, that *The Saints shall Iudge the VVorld and the Angels. 1. Cor. 6. 2. 3.* Let the Diuell and his Angels, ey, all his Coapartners prauince it heere while they may: let them here abuse the Faithfull, (Saints by calling) by robbing them, smiting them, murdering them: yet withall let them know, that after they haue had *Their day*, *Iesus* & his members shall haue *Their Day*, what time the Diuell & his Goatish Corporation shall from their mouthes

receiue

receiue Iudgement, irrevocable Iudgement by being adiudged to Hell fire for euer.

All this considered, how had we neede to bee sober and watchfull in Praier; that so, when others shall cry like fooles, *Couer vs oh Hilles and Mountaines*, we may then boldly lift vp our heads in the Testimonie of a good Conscience, knowing, that that day shall be the day of our Redemption, the day of our full deliuerance from all euill.

After this glorious day, all Creatures (vnder degree of reason, *Rom. 8. 21. 22.*) do after a sort groane, because then they shall be freed from their present corruption, which seized vpon them through our sinne. How much more should we groane and hunger after this *Great day of the Lord*, what time all teares shall be wiped from our eyes; Nay, if wee haue the first fruites of the Spirit (*Rom. 8. 23.*) wee will and doe sigh after this Day.

Oh my God, thou knowest (even *Thou knowest*) that my Soule leapeth for ioy at the recordating that Day. Oh sweete Iesus, thou knowest that I am, in some comfortable measure (sweet Lord, increase that measure) willing, yea, desirous to be cōformed and made like vnto thee by sufferings; & that because of the glory laide vp for thy members, which in that day shall be revealed. Oh sweet Comforter, thou Holy Spirit, Spirit of Illumination and Sanctification, thou testifies vnto my Spirit (*Rom. 8. 16*) that in Christ Iesus, and by vertue of his once sufficient suffering, I am reconciled vnto the Father: & thou sweete Spirit opens my mouth with boldnes to Call, yea, cry vpon God as vpon a mercifull Father, (*Galat. 4. 6.*) and that with full assurance of obtaining every thing is necessary for Soule & Body. Mercifull Father, so beholde me continually in thy Sonne (my Saviour) Christ Iesus, as through him continually, I may receiue an ever-flowing Fountaine

Fountain of *Light* and *Holines*, vntill I be made perfect in my all sufficient *Head* Christ Iesus. And hereunto (sweet Father) make mee continually to bee watchfull, because I am vncertaine at what houre thou wilt come, vnto Iudgement vniuersall or particular. And hereunto (Oh my God) stirre vp al thy Elect, (Iewe and Gentile) namely, to be sober & watching in Praier, that so, come thou at the first, second, or third houre, we all may bee found well employed in our severall sanctified callings, *Amen*: for the glorie of thy owne great Name, So be it. Come quickly, sweet Iesus, Amen.

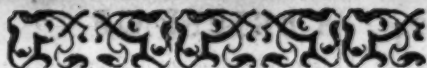
(d) Because we haue no promise of obtaining any good thing at I E H O V A H S hand, without calling vpon his Name, by true, liuely, and effectuall Praier, I haue therefore drawn a *Tract of Praier*, with Discourse (for Example-sake) vpon the Lords Praier and the ten Commandements, for the erudition of the simple. Leaving that smal Tractate to his peculiar place, I here (through  $\bar{y}$  assistace of my good God) do put an end to the *Synopsis* of holye Hystorie. What is (in any competent sort) besecming  $\bar{y}$  worthines of the Subiect, for that giue thou praise vnto him, that giueth knowledge from aboue liberally, without dashing the Receiuer in  $\bar{y}$  teeth. What any way is vnbecoming the Argument, that shal be mine owne: & yet, by gods grace, no sooner of me seen then disclaimed as an alyan and bastardy fruite. And so beseeching my good God to pardon all my wants, and to giue to the Reader holy Iudgement, I here end.

PSAL. 119. 130.

*The Entrance into thy words (oh Lord) sheweth Light, giuing vnderstanding to the simple.*



FINIS.



*¶ The whole of that which hath beene taught may be resolved thus.*

Al the Doctrin of the Bible divideth it selfe, into the doctrine of { Generation.  
Degeneration  
Regeneration

The doctrin of Generation doth diuide it selfe into the Creation { Of Creaturs besides Mā  
Of Man himselfe.

The doctrine of Degeneration divideth it self into { 1. The fall of a most excellent Creature before Man.  
2. The fall of Man, together with inferiour Creatures.

The doctrine of Regeneration, or Recreation, divideth it selfe into { 1. The Restauration of Man.  
2. The Restauration of inferior Creatures.

The worke of Creation, craving the Father to Doe it.

The worke of Degeneration, craving the Son to Recover it.

The worke of Recreation, craving the Spirit to Con firme it:

The absolute Period whereof, is called Glorification: sometimes considered apart from Regeneration.

Thus that *One* { Father  
Sonne  
holy Ghost } In *One work* is after a threefold sort occupied: but mā doth not marke this.

*To the Tri-vne God be all Glory.*



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THE HISTORIE OF THE  
BIBLE, SET HERE A-  
PART JOYNTLY, FOR  
THE READIER REA-  
DING VPON OCCA-  
SION.

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**¶** *When Elohim El Shaddaj Iehouah,  
Iah, Ehjeh (that is god in persōs three  
But essence One, on whom all things do stay,  
Cause of al Causes & sufficiēcie) (hath fram'd;  
When he the Heauens & Earth & Host  
He create Man & woman Adam nam'd,*

2.

*That Man and Mans in Eden placed were:  
To whom God gaue cōmand of all the fruits,  
The fruit of One Tree only to forbear,  
In paine of death, as ho'y writ disputes.*

*Which Precept kept, a Sacramentall wood  
Of Life during before their eyes there stood.*

3.

*But Satan Diuel, envying God and Man,  
Possess the Serpent, beautifull and feate:  
Vnto Woman subtilly soone came,  
And her persvades on fruite forbid to eat.*

*She*

*She eat and gaue to Man:so both did sinne:  
And cruell Death his kingdome did begin.*

4.

*Their souls once stript of light & Holines,  
They fly from God.He cals them back againe:  
And then besides the Soule his deade distres,  
He doth inflict on both their Bodies paine:  
But promiseth that woman seed shuld bring,  
VWho should destroy Satan his deadly sting.*

5.

*Promise of life made through that holy seed,  
Adam he cals her Heuah, dame of Life:  
Then God to let thē haue their right & meed,  
Out of the Garden sends Man and his wife.  
Life & heauē lost,they lost the Signs withal:  
VWhich holy Signes,vve Sacraments do cal.*

6.

*Heuah after cōceiu'd & brought forth Cain,  
Then holy Habel,Churches figure right:  
VWho for his goodnes,vvas by brother slaine:  
In roome of whō, God gaue her blessed Sheth.  
As of Cain came the seed of Serpēts brood:  
So,of this Sheth came many Persons good.*

7.

*To passe by some,of Sheth came Henoch he,  
VWho walkt with god,till God tooke him away.  
Lamech & Noah,that time Sheths petigre,  
Matcht vwith Cains daughters, to their dire  
That sin so griened God,as plainly he decay.  
Foretold to Noah,the world shud drowned be.*

One



8.

One hundred years, & twentie after then,  
 The Cataracts were loos'd, & Seas burst ope:  
 The raine & waters drown'd the vicked.  
 And ouer earth had liberty & scope. (men,  
 But ere that day, as god had Noah told, (sould:  
 An Ark he built, of Ghopher, room'd three-

9.

Into this Arke did Noah and his wif, e,  
 His sons, Shem, Cham, Iaphet, enter anone:  
 With sorts of Creaturs all that breathed life,  
 Preserued in the Arke by God alone. (& all  
 After twelue months, the Men their wiues  
 Out of the Arke did go, at God his call.

10.

As Adam gun the former World, so this  
 By Noah was begun. Of Cham there came  
 The Cananites accurst for vorkes amisse.  
 Of Iaphet sprong the Gentiles bight by name.  
 Of blessed Shem, came Heber, Abram eke,  
 Fro vvhom the Israelits their blood-rols seek.

11.

In Abrams time Idolatry did raigne:  
 God therfore called him from Chaldea land:  
 VVho taking Tent on back away he came  
 And follow'd god, as child doth Nurses hād:  
 To him God promised great seed. After the  
 To Abram, god gaue Abrahā to name. (same

12.

(rah;  
 His Wif Sarai, was thenceforth call'd a Sa-  
 And

190 A BRIEFE OF

*And Circumcision for holy Signe,  
To Abrahams Male-seed, God gave that day  
VVhich vvas obseru'd by Abraham his Line.  
To Abraham vvas Isaac borne, and then  
To Isaac, Iacob, that holy man.*

13.

*This Iacob, God call'd Israell, because  
He wrastring did preuaile vvith Ichouah.  
Twelue sons (hight Patriarchs) God drawes  
From Israell: vvhoſe Progenie alway,  
And yet, are Israelites term'd to this day.*

14.

*Their Names were thus: Reubē & Simeon,  
Then Leui, Iudah, Dan and Naphtali,  
Gad, Asher, Issachar, Zebulon,  
Ioseph & Benjamin: This Ioseph enuiously  
VVas of his Brethren sold to AEGYPT Lād.  
VVhere Ioseph was aduāst by god his hād.*

15.

*In time of dearth old Israell and his sons  
To AEGYPT came, from Canaan their due:  
Good Ioseph gladſomely to Father comes,  
And bringeth him to Pharaoh his vieuue.  
VVho giues to Israell for dwelling place,  
The Lād Goshē, environ'd with gods grace.*

16.

*From Israels Household, sprōg a mighty crue:  
The AEGYPT king to keepe them vnder hand,  
Their Male childrē therfore vntowardly ſue.  
That time vvas Moſes borne in AEGYPT Lād:  
VVho*

Who after fortie years, by God was sent,  
To help poore Israel, dround in Lament.

17.

He and Aaron, (brethren of Levies race)  
Great wōders wrought, before king Pharaoh:  
Driving his Sorcerers from fore their face.

Yet wold the wretch not let poore Israel go.

At last, therefore the Lord doth Moses call,  
And tels to him, what after should befall.

18.

Go take, saith HE, a yearling Lamb spotles,  
A Male, yea through each of your Family:  
Doe kill the same with fire do rost the flesh.  
The blood on doore-posts smite. Then orderly  
With Bread unleauēd & sowre erbs do eat  
The roasted Lamb, The Sacramental meat.

19.

That night an Angel past through Aegypt lād:  
And vwhere blood sprinkled was, he passed by:  
But other vwhere, he slew with deadly hand,  
First borne of man and beast. So that the cry  
Caus'd Pharaoh rise, & giue cōmādemēt,  
That Israelites forthwith away be sent.

20.

Then Moses leadeth Israell away,  
Touwards V. Vildernes, & Canaan their due:  
But Pharaoh, his sin yet could not stay,  
And therefore arms himselfe, & doth pursue.  
But Israels God in midst of Seas did droun,  
Proud Pharaoh & cast his Chariots down.

For

21.

For vvhich great vvork Moses he sings a Sög.  
 And after praising God, the people he,  
 To Sinajs Mountaine doth cōduct along. (be.  
 VVhere, for one year, their Tēts douvn pitched  
 There in the Moūt, God did with Moses talk  
 And teach him how, the people thence shoud

22.

(vvalk.

The Patterne of the Tabernacle, there  
 Deliuēred vvas: and every holy Lave,  
 By vvhich the Israelits their God shoud fear:  
 As of his Ministers, eke stand in aue.

For Tabernacles seruice, God did take,  
 Leui his Tribe, & of thē Pricsts did make.

23.

\*The Tabernacle built, & all things done,  
 They forvvards set, tovvards old Canaan:  
 But by the vvay, they into mischiefes run,  
 For vvhich the Lord destroyed every man;  
 Euen all (sauing Caleb and Ioshuah)  
 VVho out of Ægypt undertooke the vvay.

24.

The seed of them, during the 40. yeares,  
 Borne in the VVildernes, they only came,  
 VVith other two (as in Gods vvrit appeares)  
 Them God did bring into the Land of Fame.  
<sup>d</sup> For Ioshuah, (good Moses being dead)  
 By Gods appointment doth the people lead.

25.

\*He hauing brought them into Promist Land,  
 And

And seated euery Tribe in proper lot:  
 Good Ioshuah dies. 'Tbē, as we vnderstād,  
 The Israelites right soone had God forgot:

For vvhich, he many times did giue thē vp,  
 To drinke the draught of enemies their cup.

26.

But vvhē they cry'd to God, he Iudges sent.  
 VVho did auenge them on their enemie.

At last vvvith Iudges they grow discontent:  
 And for King, Heathenlike, they rudely cry.

God giues, to them, then Saule of Beniamin:  
 VVhom, after, God reiected for his sinne:

27.

Then Samuel did David King annoint,  
 VVho vvas of Iudah, gracious, good & true.

Then Salomon his Sonne he doth appoint  
 Him to succede: as booke of kings doth shew.

This Salomon, for Tabernacles Rite,  
 Did build a Glorious Temple, Gods delight.

28.

In his sons daies, for vviickednesse and sinne,  
 God rent the Tribes from Salomon his blood.  
 Kingdome of Iudah, here did first begin,  
 To vvhich the Tribe of Beniamin fast stood.

The ten Tribes King, (as holy Scripturs tel)  
 VVas after this, termed king of Israell.

29.

These ten Tribes Israelites, falling from God,  
 They fell into the hands of Assurs King:

VVho led them far away (a righteous rod)

K

As

As for the two Tribes Iewes, fro them did  
Some holy Kings: But euer & among, (spring  
They griened God, & did his seruants wrong.

30.

Their Sin upheapt, God sendeth them auway,  
To Babylon, in three Captiuities.

For seauentie years, they bide in Chaldea.  
Then against Babell, Mede-Perse doth arise:  
And conquering Chaldeahs drunken Roy,  
Cyrus sends back Iudeah home vwith ioy.

31.

Cyrus returnes them vwith full libertie.  
To build Gods house: But enemies arise,  
That for a while, do stay that land the City.  
Then Nehemi, vnto his people bies.

The Temple & the Cities Walls were reard  
Maugre the harts of them, before they feard.

32.

Vnder Mede-Perse, for Nehemiahs time,  
Iudea liu'd. Then Alexander Great  
Wons Persian Crown, & raigns a little time.  
Foure Kingdomes do arise out of his Seate.  
But two of them about the other clyme,  
And cruellie vwhip Iudah for the time.

33.

These two high thns, Aegypt and Syria:  
The Iron legs, vwhereof good Daniel vrites:  
From Syri rose the Horne blaspheming ay  
Vvhich doth the Iews, & holy worship spites.  
But after Seuenie seauens of years, fro Hy,  
A Sacred stone puts all these Kingdomes by.

<sup>a</sup> *Genesis* beginneth with the Creation of the world, and endeth with the death of *Ioseph*.

Next in time may well fall in the booke of *Iob*.

<sup>b</sup> *Exodus* beginneth with a Catalogue of *Israel*, and endeth with the rearing vp of the Tabernacle. Within the last yeare thereof, *Leuiticus* matters were deliuered.

<sup>c</sup> *Numbers* beginneth here. *Deuteronomi* is but a Reherfall of the Lawe and some Acts passed before in *Moses* his time. And it endeth with *y* death of *Moses*, and instalment of *Ioshuah*.

<sup>d</sup> *Ioshuahs* Booke beginneth here, and endeth with his death.

<sup>e</sup> *Judges* beginneth here. Within whose times, the booke of *Ruth* falleth, and the beginning of the first booke of *Samuel*. The first of *Samuel* endeth with *Sauls* death. The second of *Samuel* continueth the Story of *Dauid*. Here falleth in the booke of *Psalmes*.

<sup>f</sup> The first booke of *Kings* beginneth with *Salomons* Coronation and *Dauids* death. It endeth with some part of the story of *Aharjah* the son of *Abiab*.

The second booke of *Kings* beginneth with *Aharjahs* fall and death, and is continued to *Iudahs* going Captiue to *Babel*. Wherewith (in the last place) somewhat is said of *Cyrus* his *Edict* for *Iudahs* returne after their 70. yeares Captiuitie.

The two bookes of *Chronicles*, for substance, are one with them two of the *Kings*. Within the time of the second booke of *Kings*, doe fall in the 3. bookes of *Salomon*, namely: *Proverbs*, and *Ecclesiastes*, and lastly the *Canticles*. After them (also within *y* said time of *Kings*) do fall in these books:

*Hoseah.*

*Micah.*

*Habacuk.*

*Joell.*

*Nahum.*

*Obadias.*

*Ionah.*

*Jeremie.*

*Isaiah.*

*Zephani.*

K 1

Here

Here fall in *Daniel* and *Ezechiel*. After the 70. yeares of captiuitie expired, there commeth in these bookes *EZRA*, *HAGGAI*, *ZECHARI*, *NEHEMIAN* and *MALACHI*, the last last li- uing Prophet that was the Lords Scribe for Ca- nonicall Scripture. That I finish the old Testamēt with *Daniels* Prophecie, it is, because hee plainly foretolde the state of Times directly vnto *MES- SIAS* incarnation; & not because his owne time was after *Malachi*.

**I** Dumean Herod, King in Iudea, (appears:  
*What time he raignd, our Iaacobs star*  
*Iesus is borne, Immanuel Messiah,*  
*Shiloh the Seede of VVoman, in full yeares.*  
*A Virgin brings him forth: even Mary, vwho*  
*Betrothed vvas to Ioseph all should know.*

**2.**  
*An Angel doth preach this to shepherds: vwho*  
*Do leane their flocks, & wēd to Bethlechem.*  
*Looke how the Angell said, they find it so.*  
*Babe in a Cratch, did there appeare to them.*  
*VVith it, Mary & Ioseph. Shepherds then*  
*Giue praise to God & back return agen.*

**3.**  
*Tuise twēty daies orepast, the Babe is broght*  
*Into the Temple: there good Simeon (thought,*  
*Did meete vwith him, vwho chiefe vvas in his*



So Anna did beholde good Maries Son,  
That done, they home, and liue there quietly:  
But Marie ponders all right seriously.

4.

After from East, do Sophies make repaire:  
They, by a Star, came to the house aright,  
VVho finde the Babe, and Mary only there:  
To Gentiles, sure, an heavenly blessed sight.  
Myrrhe, Frankesence, & Gold they offer thã  
And so depart each one an happie man.

5.

The Dragons Horne, pursues to smite the child:  
But God forewarns, & they to Ægypt fly.  
Herod once dead, they three that stood exild  
Returne, but goe doune into Galilie.

At twelue years end, Iesus he doth dispute  
In Tēples Court, which caused mickle bruse.

6.

Bout 30. years, he comes to Iordans side,  
VVheras Iohn Baptist doth baptise our Lord.  
Iesus the Christ, then from that blessed tyde,  
Gathers Disciples by his blessed woord.

Twelue of them, he Apostles nominates,  
And Seauenty moe, his vvil abroad relates.

7.

Great vvonders he did vvork in enery place:  
But Dragon still pursues him to the end.  
He institutes a Supper full of grace:  
VVhich to his church for ay he did cōmend.  
That done, he vvends to pray in Oliuet.

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Iscariot thurber his foet did fet.

8. (them down.

They come with Clubs, his word doth throu  
Before high Priests, sweet Iesus he is brought:  
Before Pilate, Then chiefest in the Towne,  
VVher vascal out, his death & ending sought:  
In fine, he was condēned to the Tree, (tielly.  
vvhere tvixt two theeves, he died right pa-

9.

He dead, they scale the stone vpo his Tombe:  
But third day, he ariseth pouuerfullie.  
Good Magdalen earely to graue doth come:  
Anone, Iesus speaks to her cheerfully.  
Ten times he did appeare in 40. dayes,  
Then calt the twelue, & thus to the he saies;

10.

Stay in Ierusalem, till from aboue  
You be baptized vvith the holy spirit:  
A cloud then sodainly did him remoue,  
And up conuey him from their carnall sight.  
They straight vnto Salem conueid the then,  
VVhere they abode, vvith other faithful mē.

11.

In Iudas roome, they choosed Matthias:  
And at the Feast of Pentecost, againe  
The Church in one that time collected vvas,  
VVhat time frō beaue, god did his spirit rain,  
In fiery tōgues: so that the 12. from thence,  
In diuers tōgus their mening might cōmēce.

In

12.

In Salem they drevv faithfull into One :  
 Stephē then was caught, & stoned unto death.  
 Tong Saul converted vvas to Paul anone :  
 VVho thence inspired vvas vvith holy breath.  
 To Iaphets people he vvas destinate,  
 The God of Shem his Gospell to relate.

13.

VVith Paul, vvas ioyned Barnabas by voice  
 (As former tuelue, so) they do churches plāt.  
 Elders & Deacons (after Churches choise)  
 They do Ordaine, as euery one vvill grant.  
 Each keeps his roome, & watches in his place  
 The Apostles so commēd them to Gods grace.

14.

For Iesus sake, great toyle Paul vnderuwent,  
 For planting faith, vvhere he soeuer staid. (set  
 At last to seaven Hild Rome) good Paul vvas  
 There for two years, an haruest good he made :  
 VVuhin fift year as humane vvritings say,  
 The Lyon, Nero, did the Apostle slay.

15.

The Apostles haue for help Evangelists :  
 And so the Churches by them planted be,  
 Th' Apostles dead, there riseth bellish mists,  
 VVhich vvith the Light, at no hād cold agree :  
 Sun darks, Stars fal, the Moon doth chāge her  
 Heaueſ rols away, as They before did shew. (hue

16.

First order gone, & Doores not being kept,  
 By

By Baptisme, heapes of prophane do rush.  
 With them at length a Ministry in crept,  
 That with the Horn, gods ordināce did push.  
 So Anti-christ is stept up to the Throne,  
 Who by his Lawes vould gouern euery one.

17.

But Prophets God he stirret<sup>h</sup> up sometime,  
 To cal the people from such vvorship foule.  
 The Beast be chargeth such with deadly crime  
 And killes the man that puls away a soule.

Right much adoe shall Persons haue to liue,  
 To vvhō the Beast doth not his Symbole giue,

18.

The Gentiles once, got to the height of sinne,  
 And fulnesse of the Saued come to light,  
 The Elder Brother (Ieu) shal straight com in  
 And mourne for that he had no sooner sight.  
 Their comming in shal be the Gentiles light:  
 Nor til that time vvil Sun again be bright.

19.

Ieuues called once, & all the number ron,  
 Rushing from Heauē, shal fire on the vworld.  
 The Good (living) in Clouds shal meet the Son:  
 But wicked rout shall in the fire be vworld.  
 Then Iudgemēt comes, & there an end of al.  
 To God for grace it resteth that we call.

<sup>a</sup>Here beginne Mattheu, Marke, Luke and Iohn.  
 They beginne with His Birth, and they end with  
 His Ascension,

<sup>b</sup>The

The *A C T S* of the Apostles beginneth with our Saviours Ascension, and continueth to *Pauls* second yeare of imprisonment at *Rome*. Within the time of which *A C T S*, do fall these Epistles thus: that of *I A M E S*, if so hee bee the man which I vnderstand in the *Annotations*: then *Pauls* Epistles, to the

*Galathians*.

*Thessalonians* the first.

*Corinths* the first.

*Timothie* the first.

*Titus*.

*Corinthes* the second.

*Romaines*.

*Philippians*.

*Ephesians*.

*Collossians*.

*Philemon*.

After *Paul* was deliuered, these:

*Timothie* the second. And (it may be)

*Thessalonians* the second.

For these Epistles, the times of their writing be vncertaine: that to the *Hebrewes*, the two of *Peter*, and the three of *Iohn*, and that of *Iude*. The last booke of all, for order and time is the *R E V E L A T I O N* of *Iohn* the Diuine.

These miserable Accidents are laid downe, partly in some of the former *Epistles*: but fully in the booke of *Reuelation*. As *Daniels* visions continued directly to *M E S S I A H S* first comming: so, this *Reuelation* of *S. Iohn*, doth hold out to *M E S S I A H S* next appearance, for iudging y<sup>e</sup> whole world.

*Watch, Read, and Pray.*

K 5



## *¶ The Preface to the Synopsis.*



**T**He Bible is a terme deriued from the greeke woord, Biblos, Math. 1.1. in Englishe The Book; not, a booke, (as being a book amongst others) but the booke: as beeing The supream Booke, unto which all other bookes are to do homage, though neuer so wise and honest. As for euery booke of follie and dishonestie, this booke of God The Bible doth brand it out for a fooles bable, by the which dishonest wits doe shew themselves to be fooles in printe.

This Bible as it is the Churches Pole-star for faith: so, it receiues that super-excellencie & authority from the spirit of God, by whose instinct euery part thereof was written, 2. Tim. 3. 16. 17. 2. Pet. 1. 20. 21. Nor without great impietie can any part thereof be called into question. With faith and meekenesse therefore reuerence before that thou understandst not, for no one hath power to vnseale this booke in any ~~but~~ one ministerie, sauing Christ Iesus, Reuel. 5. 5. and such as to whom the sonne by the spirit reueales it, Iohn. 17. 8. 1. Cor. 2. 10. with Saint Iohn therefore weepe

weepe for reuelation thereof, Reuel. 5. 4.

This heauenlie Bible is diuided into the old and new Testament: so termed in respect of the difference touching the Reuelation of Grace: it being hid in the writings of prophets as vnder vayles and shaddowes of workes, but plainlie reuealed by the Apostles and Euangelists, their writings, in the sole power of faith. Rom. 16. 25. 26.

The bookes of the old Testament which preach Christ to come, be these, Genes. Exod. &c. And these containe the historie of some 3927 yeares, euen from Adam vnto Christ. Some other bookes there be which the Anciente Hebrue people neuer receiued in their church for Canonically: nor were they writ in Hebreue which is the old testaments Language. As for the Ancient Christian fathers, they receiued them for Ecclesiasticall, but neuer for canonically. Nor are wee to adhibite credite to them, otherwise then to other mens writings, which some tymes be vray speeches proceeding from private motion; whose words are noe further to be receiued then first they may haue ground from the Canonical scripture: that is from the scripture which god hath made the Canon, that is, the rule of faith. The Bookes of the new Testament, which shew Christ come (whose historie from Messiahs incarnation endureth to the worlds



uorlde ende) they bee these, Math. Mark  
&c. Some idle Papistes heeretofore inuented  
faile Gospelles vnder the names of Saint  
Thomas, Nicodemus, &c. But as they were  
no better then Chaffe to the corne, so the Pa-

pistes in this light-some age are asba-

med of them. God make them and

all other Idolaters once tru-

ly ashamed of all such

uorks of darknes.

And so much for

a preface to the

Bibles doc-

trine.



A SYNOPSIS OF THE  
BIBLES DOCTRINE; IN  
RESPECT OF THE FOUVE  
MAINE HEADS: CREATION,  
MISCREATION, RECREA-  
TION, AND SVPER-  
CREATION.

¶ The Doctrine of CREATION, or  
GENERATION.

**I**N the Bibles Doctrine, wee are  
to obserue: first, the Action of  
God the Creator: secondly the  
Action of the Creature. In god,  
what he acteth inuisiblie, what  
visiblie. His invisible acte, is his  
creating of Angels: his visible  
act, is his creating of euery visible Creature: whe-  
ther aboue in the Heauens Circle, or belowe in  
the Seas & Earth. And as he (the cause) is good,  
nesse it selfe: so the thing effected, could bee but  
Good out of his hands. He beholding the visible  
creature, behold al was [*Iobb modh*] very good, pas-  
sing beautious, *Gen. 1. 31.* As for the Celestiall Spi-  
rits, their excellencie may appeare in their title,  
*Sons of God, Iob. 1. 6. & 2. 1. & 38. 7.* And of y whole  
it is auerred, that in *wisdom* he made them all, *Psal.*  
*104. 24.* whereupon must follow, that no State of  
the Creature was then or could ensue, but to the  
glory of the Allsufficient wise Creator it should be

Th

The Creatures Action in the Creation is onely obedience to the Creator: First, as of Nothing it appeared Something vpon the word of God *Iehi*, let it be, *Genes. 1. Heb. 11. 3.* Secondly, as of a courser Something, it arose to a further excellencie, according to the vicissitudes and turnings of times glasse, in the six daies of Creation: every day yeelding a more excellēt forme to the creature visible. Of which kinde, *Mankinde* was last. The third Act of the Creature is the extolling of  $\text{¶}$  Creator presently vpon their Creation. This is done of the *Spirituall* substances in their kinde of Tubilation, yea of the morning Starres, *Iob. 38. 7.* Nor coulde mankinde doe lesse, in whose Soule he printed his owne *Likenesse*: before whom he caused the terrene creatures to appeare for receiuing fit denominations and titles: and with whome God walked passing familiar, *Genes. 2.* So much briefly of the Creation.

## ¶ The Doctrine of MISCREATION OF DEGENERATION.

**T**O V C H I N G the state of *Miscreation*, therein we are to note the turning of the creature from his Creator. And this is done, first of some spirites: secondly of all mankinde. The Spirites sinne lieth in a voluntary desertion (*Iude. 6.*) vsing their freewill to the choyce of Change. To the brightest Starre of which faction, that Luciferian speech in *Isa. 14. 13.* may haue allusion. And to the casting of him and his traine downe from the heauenly places, by the Ministerie of *Michael* in his

Adam in  
the 6. day  
was for-  
med, & in  
is sinned  
& died:  
Beda on  
Gen. 2.  
The time  
of his sin,  
midday:  
what day  
and time  
Messiah  
was acted  
on the  
Crosse:  
Rabanus  
Maurus  
on Gen. 3.  
Ephrem,  
Philoxe-  
nus and  
Jacob Sa-  
rugenfis  
affirme  
Adam to  
haue staid  
in Para-  
dise not a-  
boue 6.  
howers:  
Moses  
Barceph-  
de Para-  
diso,

his holy standing Angels, that in *Reue. 12.* may haue as fit allusion. All which Apostate spirits are referued in everlasting chaines vnder Darknesse vnto the Iudgement of the great day.

Mankindes *Miscreation* lieth also in a free option and Choyce of Change, which grew from a *Not keeping their place* and standing: The very sinne of transformed Lucifer, as like as sonne to father, begot in the same Image. Whereby came to passe, that their soule was deprived iustly of the former splendent Image of God and bodies immortalitie (a feareful nakednes) and in the same thereof possessed with Sathans Character of Ignorance and Impietie: with whose fall, the common creature also was in God his Iustice abased and corrupted, The earthly king and his blood attainted of his treason against the highest, his Lands and mouables were all (with him) vnder the scourge of the Eternall, *Genes. 3. Eccles. 7. 31. Rom. 5. 12. &c. and 8. 20. 22.* Thus sinne brought in death, and turned the whole world vpside downe.

## ¶ The Doctrine of RECRE- ATION OR REGENE- RATION.

**R**ECREATION is a Creating againe of the Creature: which in respect of the Creature in common, may be also termed *Renouation*, or a Renuall of the Creature: and in respect of mankind, *Regeneration* or new Birth. *Rom. 8. 20. Ephe. 4. 23. 24. Iohn. 3. 3. 5. 7.* All which New worke is the free mercie of God, sealed vp in his sonne IESVS: who recouering man, doth therewith reconer the Common

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Common creature that fell by man. As for the ruined spirits, they haue no Cōmunion in this work. Nor is this renewall (or third state of the creature) a perfect or absolute recovery (for then all corruption should be put off) but begun here, & continued vnder Hope, *Rom. 8. 20. 23. 24.* the common creature liuing as in a hope of restauration euer since the promise of recovery was made to mankind: which true hope is a renewal of the creatures Spirit and qualification, now growing after the day of perfection.

This Renuall is by vertue of that tryumphing Promised Seede in *Gen. 3. 15.* apprehended then of Adam by Faith, in signe whereof hee termed his wife *Channah* Liuing; because the promised Seede was to be assumed of woman. In this Faith all the Fathers before the Floode liued, celebrating the memorial of this Seede, in offering vp to God a Lamb slaughtered: as further testifying, that our Life must be his death. To *Abraham* (after the floode) was this promise renewed and to his Seede: the Lord promised to blesse him and his, by relation not to Seedes, (as speaking of many) but to his seed, as of one, which is Christ, *Gal. 3. 16.* Which Seed when *Dauid* cast his eye to, he calls him his Lord: for howsoeuer he was to be a Sonne of his Line, in respect of the humane nature which was from a woman (yea as *Isaiah* foresaw, from a virgine, *Isa. 7. 14.*) yet in respect of the nature assuming (and from aboue) he was his Lord: and (as to *Thomas*) his Lord and God, *Mat. 22. & c. Iohn, 10. 28.* When the fulnes of time was come God (the Father) set forth his sonne made of a woman, and vnder the Lawe, that we might receiue the Adoption of Sons, *Gal. 4. 4. 5.* whose Conception was acted by the Holie Ghost his overshadowing the blessed virgin *Marye. Math. 1. 18. Luk. 1. 23.*

Appea-

Appearing so vnder the vaile of our Nature, he shewed himselfe to be the great Prophet, whome al (that would not be accursed) must hear, *Act. 3. 22.* He performed the part of an hie priest in offering vp himselfe once for all (putting therwith an end to all former Shadowing oblations) for all such as should come to the Father by him, *Heb. 7. 14. 15. and 9. & 10.* He shewed himselfe a King by rising from vnder the power of Death, by his royall ascension into the highest Heauens, by the spiritual gifts he hath giuen to men, *Act. 4. 30. 31. Ephe. 4. 7. 8. 9. 10. 11.* Hauing all power in Heauen and Earth giuen him, for the benefit of his people, *Math. 28. 8. &c.*

The Sonne of God before time, being thus the Sonne of Man in time, is become a Mediator betweene God and Man: and to that end sitteth at the right hand of Maiestie making intercession continually for such as shall come vnto the Father by him, *1. Tim. 2. 5. Heb. 10. 19. 20.* Ieauing to his Church, Ministers of his Diuine word and Sacraments for teaching and sealing to them the vertue of his passion: the benefit of his bloode pewred out and his body broken, *Ephe. 4. 11. 12. Math. 28. 19. 20. 1. Cor. 11. 22. &c.* Together with which word, it pleaseth him to send forth his holy Spirit, for opening the harts of his people to vnderstand & beleue the same. By which faith in his word, they carefully cast off, concerning the conuersatiō in time past, the old Man, which is corrupted through decciueable lusts, and are renewed in the spirit of their minde, putting on the new man, which after God is created in Righteousnesse, and truth of holinesse, *Act. 15. 9. Ephe. 4. 22. 23. 24.* By the which renouation of their Senses and Affections, they know theselues to be come from vnder the power of Satan, and to be in truth added to the body of Christ

Christ Iesus, which is his Church. Which people howsoever they be in the World, yet they are not of the World, as be these Miscreants which our Saviour in the person of the world, thrustes out of his glorious Praier in *Iohn*, 17. Of which faithfull corporation, Iesus himselfe is, according to his humane Nature; which to the Cōfort of y Church for euer, is noted thus (for almost 4000. yeares together: euen till his incarnation) in the blessed Euangelists, *Math*. 1. *Luke*. 3. for the chiefe heads of Petigree; In S. *Luke* thus, retrograding from the second man *Christ Iesus* to the first man *Adam*.

- |                      |                |
|----------------------|----------------|
| 1 Iesus the supposed | 24 Melchi:of   |
| sonne of             | 25 Abdi:of     |
| 2 Ioseph: of         | 26 Gosam:of    |
| 3 Eli: of            | 27 Elnodan:of  |
| 4 Matthai:of         | 28 Eri:of      |
| 5 Leui: of           | 29 Iose:of     |
| 6 Melchi:of          | 30 Eliexer:of  |
| 7 Iannat:of          | 31 Iorim:of    |
| 8 Ioseph:of          | 32 Matthai:of  |
| 9 Mattathias:of      | 33 Leui:of     |
| 10 Amos:of           | 34 Simeon:of   |
| 11 Naum:of           | 35 Iudah:of    |
| 12 Eli:of            | 36 Ioseph:of   |
| 13 Nagge:of          | 37 Ionan:of    |
| 14 Maath:of          | 38 Eliakim:of  |
| 15 Mattathias:of     | 39 Melea:of    |
| 16 Semei:of          | 40 Mainan:of   |
| 17 Ioseph:of         | 41 Mattatha:of |
| 18 Iudah:of          | 42 Nathan:of   |
| 19 Ioannat:of        | 43 Dauid:of    |
| 20 Rhesa:of          | 44 Iesse:of    |
| 21 Zorobabel:of      | 45 Obed:of     |
| 22 Salathiel:of      | 46 Boos:of     |
| 23 Ner:of            | 47 Salmon:of   |

|| He is of  
the Septu-  
agint in-  
vented for  
some close  
purpose, as  
Mr. H.  
Brough-  
ton hath  
observed.  
Of M. Be.  
za there-  
fore he is  
quite put  
out, accord-  
ing to the  
Hebrew  
veritie in  
Gen. 10.  
12. 13. &  
1. Chro. 1.  
18.

48 Naasson: of  
49 Aminadab: of  
50 Aram: of  
51 Efram: of  
52 Pharez: of  
53 Iudas: of  
54 Iacob: of  
55 Isaac: of  
56 Abraham: of  
57 Thara: of  
58 Nachor: of  
59 Saruch: of  
60 Ragau: of  
61 Phalec: of  
62 Eber: of

63 Salat: of  
|| Cainan.  
64 Arphaxad: of  
65 Sem: of  
66 Noe: of  
67 Lamech: of  
68 Mathusela: of  
69 Enoch: of  
70 Jared: of  
71 Malaleel: of  
72 Cainan: of  
73 Enos: of  
74 Seth: of  
75 Adam: of  
God.

This Genealogie is ioyned to the Baptisme of Iesus: as secretly teaching that no one is in line with the Saviour, who are not baptized by that spirit which sacramentallie shewed himselfe at the Baptisme of Iesus: for by one spirit are we all baptiz-  
ed into one bodie, 1. Cor. 12. 13. And this bodie wee see to stretch out (as it were) 2. hands in this peti-  
gre, the one with Adam fastned vpon god, the o-  
ther with Maryes Ioseph, laying hold on Iesus. Hap-  
pie body that hath (by the work of the holy ghost) two such fulcres to rest on.

For Saint Mathewe he descendeth but from A-  
braham: and that may be for stopping the Iewes  
mouth, who euer vaunted of their deriual from A-  
braham: who here (if malice had not blinded them)  
might see that Iesus to be the blessed seede of A-  
braham, whome their forefathers murthered and  
hanged on a tree. And thus from that father of the  
faithfull, he descendeth to Iesus.

|| Abram  
at 75. y. re-  
ceaues the  
Promise.

1 || Abraham begot  
2 Isaac: he  
3 Iacob: he

4 Iudas: he  
5 Pharez: he  
6 Efram: he

7 Aram



- |                |               |
|----------------|---------------|
| 7 Aram: he     | 25 Manasses   |
| 8 Aminadab: he | 26 Amon       |
| 9 Naasson: he  | 27 Iofias     |
| 10 Salmon: he  | 28 Iakim      |
| 11 Booz: he    | 29 Iechonias  |
| 12 Obed        | 30 Salathiel  |
| 13 Iesse       | 31 Zorababell |
| 14 David       | 32 Abiud      |
| 15 Salomon     | 33 Eliakim    |
| 16 Roboam      | 34 Agor       |
| 17 Abia        | 35 Sadoe      |
| 18 Asa         | 36 Achim      |
| 19 Iofaphat    | 37 Eliud      |
| 20 Ioram       | 38 Eleazer    |
| 21 Ozias       | 39 Matthan    |
| 22 Ionathan    | 40 Iacob      |
| 23 Achaz       | 41 Ioseph     |
| 24 Ezechias    | 42 Iesus      |

apart,  
Gen. 12. 8  
2. 3. 4.  
He went  
downe into  
Aegypt, ha  
ving them  
70. Soules  
(excepting  
wives,  
Gen. 46.)  
which in  
another  
sort are 75  
in Act. 7.  
and there  
fore of  
Philo Ju  
dæus well  
nombred  
with A  
brams 75.  
yeares.

As Messiah was promised to come of the Royall tribe of Iudah (Gen. 49) whereof king David was: so, Saint Mathew followes the lyne of heires from David, passing by his sonne Salomon, whose seed ended in Ieconiah. Then passeth hee over to the line of Davids other sonne Nathan, and declares Salathiel (great father of Zorababell) to be the next sonne: for so the Hebrews teime any in succession. For Saint Luke, he from David descendeth directly by Nathan, whose lyne after was to come vnto the right of gouernement, and so falleth (with Saint Mathew) directly on Zorababell.

Zorababell then hath 2. sonnes, Abiud and Rhesa. Saint Mathew followes the lyne of Abiud the elder; Saint Luke still pursueth the seed of the second. Who as before they met both in Zorababell: so successiuelie they both mette in Maries Ioseph, the supposed father of Iesus. Saint Mathew 42. generati  
on

ons may put vs in mind of *Israels* 42. stations in the wilderness. *Numbers*, happie soules that so pi ch the succession of faith. *Saint Lukes* 75. generations, may put vs in mind not onely of *Abrahams* yeeres (*Gen.* 12.) when he recovered the promise, but also of the 75. soules which *Saint Stephen* reckoneth in *Act.* 7. that *Iacob* in his life line had in *Egypt*: the seede whereof afterwards by *Moses* was fetched from *Egypt*, & by *Ioshuah* led into *Canaan*. Which bondage of *Egypt*, may put vs in mind of our bondage to sinne, out of the which wee are called by the ministers of god, into the deserte estate of life: but finallie by the ministerie of *Iesus* are brought into a better Reste then that of *Canaan*, euen into the great Reste of our god, *Hebr.* 4. 8. 9. 10. 11. Let vs studie therefore to enter into that Reste: So much for the Recreation or Renewall of our natures in this life.

## ¶ The Doctrine of GLORIFICATION, or Super-creation.

GLORIFICATION is a putting off of corruption, and a putting on of in-corruption. For the Common creature, it shall be deliuered from the bondage of corruption into the glorious libertie of the sonnes of god, *Rom.* 8. 21. 2. *Pet.* 3. 13. As for such of mankind as here haue beene partakers of the beginning of renovation, they in the same day, (the day of glorious resurrection of all flesh) shall not onely be freed from all corruption and mortalitie, but also couered with immortallitie

litie and Glory, 1. Cor. 15. 42. &c. And so Death shall be swallowed up in victorie. The vnregenerate here, then being seuered from the light of god, shall depart with the diuell and his Angels into hell fire. But these that here haue receiued the adoption of sonnes and daughters, shall remaine with god and Christ Iesus, for euer in fulnesse of glory, Math. 25. 31. &c. sitting with Christ on his throne, euen as he sitteth vpon the fathers throne, Revel. 3. 21. They thence forthe resting One with Christ, as hee is One with the father, Iohn. 17. 21. 22. 23. And so God is all in all, 1. Cor. 15. 28.

*Amen. Euen so: come Lord Iesus. The Grace of our Lord Iesus Christ bee vwith you all, Amen. Reuel. 22. 20. 21.*

*Eight faults escaped in the Printing.*

Pag. 14. read 6. Staffe. pag. 21. lin. 22. after the word will put this point (:) p. 34. l. 5. read 187. pag. 50. l. 25. read Ortho-tomein. p. 73. l. 24. for discipline, read Discipline. p. 79. 1. columnne, l. 32. for wrapt read rapt. p. 80. col. 2. l. 14. read starting. p. 132. l. 1. read Serpentine.